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The
CHRISTIAN CENTURY
A Journal of Religion

The Catholic Stake in Europe's Crisis

By Ignaz O'Brien

Reducing the High Cost of Dying

By Charles M. Brown

Prisoners:

An Armistice Day Play

By Charles L. Atkins

How Near to War is Europe?
When Discipline Fails

Editorials

15 Cents a Copy • October 21, 1936 • Four Dollars a Year

In This Issue

IGNAZ O'BRIEN

is the pen-name used by a journalist of international repute whose closeness to the issues dealt with in his article makes it necessary to preserve his anonymity.

CHARLES L. ATKINS

is minister of the First Congregational church, Topeka, Kansas. In order that all churches and other organizations wishing to use this powerful dramatic sketch in their observance of Armistice day may do so, Mr. Atkins makes his play available for public performance without royalty fees. It is asked, however, that where "Prisoners" is presented publicly, Mr. Atkins and The Christian Century shall be informed.

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Coming

Before the Armistice day period passes Dr. Rudolph Peterson, professor of economics at Bucknell university, will consider "Who Pays for War?" The peace speaker Dr. Peterson was listening to asserted that the cost of a war can be passed on to later generations. Can it?

The CHRISTIAN CENTURY

October 21, 1936

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Calendar of Coming Events

Oct. 14-21. Tenth biennial convention of the United Lutheran church, Columbus, O.
Oct. 18-21. National preaching mission, Des Moines, Ia.
Oct. 18-22. Northern Baptist state centennial, Detroit, Mich.
Oct. 20-22. Northern Baptist state convention, Harrisburg, Pa.
Oct. 20-22. State conference of Congregational churches, Chattanooga, Tenn.
Oct. 20-22. Annual meeting, northern California Congregational conference.
Oct. 21-24. National council of Y.M.C.A., Hotel Gibson, Cincinnati, O.
Oct. 22-25. National preaching mission, Omaha, Neb.
Oct. 22, 23. 78th state Sunday school convention, Faribault Minn.
Oct. 23-25. Northern Baptist state convention, Cincinnati, O.
Oct. 25. Chicago Sunday evening club; Dr. William Chalmers Covert, former moderator, Presbyterian church in U. S. A., speaker.
Oct. 25-28. National preaching mission, Billings, Mont.
Oct. 26. Pastors and religious educators luncheon-conference; Dr. C. C. Webber, speaker, The Whittier, Philadelphia.
Oct. 26-28. Northern Baptist state convention, Atlantic City, N. J.
Oct. 26-28. North Carolina convocation of ministers, Winston-Salem.
Oct. 27, 28. Northern Baptist state convention, Newburgh, N. Y.
Oct. 27-29. Northern Baptist state convention, Galesburg, Ill.
Oct. 27-29. Northern Baptist state convention, Haverhill, Mass.
Oct. 29-Nov. 1. National Preaching mission, Seattle, Wash.
Oct. 30. Inaugural and educational conference, University of Dubuque, Dubuque, Ia.
Nov. 1. Chicago Sunday evening club; Rabbi Ferdinand M. Isserman, Temple Israel, St. Louis, speaker.
Nov. 1-4. National Preaching mission, Vancouver, B. C.
Nov. 5. American section, Universal Christian council, New York city.
Nov. 5, 6. Wisconsin council of churches annual meeting, Beaver Dam.
Nov. 5-8. National Preaching mission, Portland, Ore.
Nov. 7-11. World Alliance for international friendships through the churches, Denver, Colo.
Nov. 8-11. National Preaching mission, San Francisco and Oakland, Calif.
Nov. 12-15. National Preaching mission, Los Angeles, Calif.
Nov. 15-18. National Preaching mission, Dallas, Tex.
Nov. 16-18. Wisconsin interdenominational ministers' convocation, Madison.
Nov. 19-22. National preaching mission, Chicago church federation of Federal Council Churches of Christ, Chicago.
Nov. 22-25. National Preaching mission, Washington, D. C.
Nov. 23, 24. Stewardship conference, united stewardship council, First Baptist church, Dayton, O.
Nov. 23, 25. National conference on the rural church, Ames, Ia.
Nov. 26-29. National Preaching mission, Raleigh, N. C.
Nov. 27, 28. State convention Baptist young people's union, Boulder, Colo.
Nov. 29-Dec. 2. National Preaching mission, Philadelphia.
Dec. 3-6. National Preaching mission, Boston.
Dec. 6-9. National Preaching mission, New York.
Dec. 9-11. Biennial meeting, Federal council of churches, Asbury Park, N. J.
Dec. 10-12. First national conference on educational broadcasting, Hotel Mayflower, Washington, D. C.

The Christian Century

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EDITORIAL

RELIEF swept across most of the western world when, on October 12, it was announced from Jerusalem that the Arabs had called off the general strike inaugurated on April 9. Thus, after Great Britain had increased its forces to nearly 20,000 men, the Holy Land is spared the horrors of a military campaign which might have lasted for months and would certainly have brought on guerilla warfare of the most savage sort. It is announced that British casualties during the recent period of disorder have totaled about 170, with more than twenty killed. No figures on Jewish and Arab casualties are available. Two facts with regard to this latest development need to be emphasized. First, this is not peace, but an armistice. Peace will not come to Palestine so long as the extent of future Jewish immigration remains uncertain. There is nothing bearing on that crucial issue in the agreement which ended the Arab strike. Second, this armistice has been secured by the direct intervention of the Arab monarchs of Saudi Arabia, Irak, Transjordania and Yemen, who closed their appeal to the Arabs of Palestine with the promise that in later dealings with the British government "we will continue in our efforts to assist you." This means that from now on Britain must negotiate regarding the Holy Land with a united Arab world.

Armistice in Palestine

Russia Continues Her Purge

KARL RADEK, friend and ally of Lenin in the trying days of the Russian revolution, and more recently one of the editors of Izvestia, Moscow's famous official daily, has been arrested and will soon be tried for complicity in the plot, alleged to have been engineered by the exiled Trotsky, against Stalin's government. After the trial and condemnation of Zinoviev and fifteen others of the old guard last summer, this is not altogether a surprise. After his long association with Trotsky prior to 1929, it was with no little difficulty that Radek won his way back into the favor and confidence of the new heads of the soviet state. He did it, however, and for some years has enjoyed high status as a journalist. But the way of the communist intellectual is hard, and dangerous. Particularly is it difficult to reconcile the principles of the communist philosophy, conceived as a world order transcending all national lines, with the practice of a communist state in the hands of practical politicians determined to build a powerful nation and needing alliances with capitalist nations as instruments of policy. The communist intellectuals of the old school, caught in that crux and (perhaps) tempted to turn for leadership to the exiled chief, have been "liquidated" until there are but few of them left. There will be fewer still when the proceedings against Radek and those who will be involved with him have run their course. The evidence about the Trotsky plot was never very convincing, but there is no doubt about the ambiguous position in which the older intellectuals find themselves as the Stalin regime develops.

A Truce in the TVA Region

ON October 10 it was announced from the White House that a three-months extension had been arranged of the existing agreement between the Tennessee Valley authority and the Commonwealth and Southern corporation. The agreement was to have expired on election day. While there are a few minor changes in the arrangement announced, in the main it simply carries over into next year the provision that neither party will invade the other's territory in attempting to dispose of power. The Commonwealth and Southern companies will continue to buy and distribute TVA power generated at Wilson dam. During the period in which this extended agreement runs, it is the theory that permanent plans for President Roosevelt's proposed "power pool" will be drawn. The declaration of such a truce gives added importance to the considerations raised in the editorial, "The Future of the TVA," which appeared in these pages last week. It has been widely asserted, not only on the government's side, that the reason why the private utility interests wished to secure only a truce at this time was in order to await the outcome of the elections. If the Roosevelt admin-

istration is returned to office, the utilities are expected to interpret this as a mandate for the further development of the TVA, and to proceed to the negotiation of a permanent "power pool" treaty. But if the republicans win, the utilities will then break off negotiations, expecting the TVA development to be liquidated as rapidly as possible. Despite the passage of another week in which he has made several speeches, Governor Landon has as yet said nothing to indicate what basis, if any, there is for this expectation on the part of the power interests.

Race Question Plagues the Preaching Mission

WHEN the National Preaching mission reached Atlanta the race question, that baffling issue which so frequently confounds the universal claims of Christianity, rose across its path. A correspondent thus tells the story: "At all the previous missions, until Georgia was reached, there had been a 'darker' exponent of the Christian gospel in the group. But when plans were being made for Atlanta the local (white) church council decided that such an inclusion would be too radical a step for this city. . . . The Negro Ministerial alliance promptly decided that such a stand . . . was too far removed from the 'noble' end in view to warrant their support. They withdrew, refusing also to have a part in what they called 'segregated meetings for Christ.' The mission got under way, however, and was going along nicely until Dr. T. Z. Koo finally learned the real reason for the absence of Negroes from the meetings. He promptly left the caravan flat." It is difficult to determine whether the most significant fact about this episode—provided that the account given is correct—is the evidence that the organizers of a Christian preaching crusade felt it impossible to question the social conventions of a southern city, or the fact that it was Dr. Koo who brought the issue to a head. On the whole, there is probably more food for reflection in the latter fact. For it is evident that the distinguished Chinese head of the World Student Christian federation felt it necessary, under the conditions which he discovered at Atlanta, to identify the oriental Christianity for which he speaks with the Negro's resentment at the white man's social pretension. Western Christians who have rejoiced at the "worldwide spread of Christianity" may soon discover that, having circled the globe, the gospel to which they profess loyalty has now returned to their own doorsteps demanding recognition for teachings which have hitherto been complacently ignored.

Turning the Searchlight On the WPA Program

APPARENTLY, the administration of relief is to be the issue over which the republicans will make their final drive of the campaign. Nor will it do any harm to have this vast enterprise of the government subjected to searching examination. But the republican attack up to date, we must confess, seems to us singularly unconvincing. Governor Landon opened it when, just before starting on his latest swing through the central states, he charged the Hopkins organization with setting up a "censorship of the source of news" by "resisting every attempt to get at the facts of the WPA." All we can say is that, if this has been Governor Landon's experience, there must be a great difference between the way in which the WPA is handled in Kansas and the way it is handled in Illinois. The principal charge made against the WPA by Mr. Landon was that it will not divulge its payrolls. Did he mean the payroll of WPA staff workers? On the day after he made the charge, a Chicago newspaper which knows no bounds in the venom of its attacks on the administration, printed in a single column the monthly salary of seven WPA staff workers in one department of the Illinois organization. Perhaps Mr. Landon had reference to rank-and-file workers under the WPA? The Christian Century chances to have on its own editorial desk at the moment the complete payroll of one WPA project, freely tendered when information was sought as to the kind of workers who are being employed and the wages paid them. The time will come when we will have editorial comment to make on this payroll. There are certain things which need to be said, it seems to us, when 588 men—half of them high school graduates; scores of college graduates; several with doctor's degrees—are found supporting families at $65 a month, by exterminating rats. But there seems to be no particular difficulty about discovering the facts; certainly that is not the aspect of the situation which strikes us as most important.

Placing Relief Under Local Administration

AT CLEVELAND, Governor Landon followed his opening attack on the WPA by telling how he proposes to deal with the relief problem if he is elected. The genuine humanitarian concern of the republican candidate spoke out in his pledge that, despite his promise to balance the budget, no truly needy citizen will be allowed to suffer. Relief for those who deserve relief will be amply provided, and state or local governments will be allowed to choose whether this shall be in the form of work relief or a straight dole. How does Mr. Landon expect to go on providing ample relief while balancing the budget? The secret, he revealed at Cleveland, will lie in returning the administration of relief to local control. Let local communities, who will be required to make direct contributions to the relief funds, handle the relief rolls and they will soon pick out their malingering neighbors and effect a purge. The cost of relief will thereupon fall. No doubt many will agree with Mr. Landon's conclusion. There are undoubtedly numerous American communities in which the sort of local scrutiny of relief rolls which he proposes would have a salutary effect. But would local administration provide just and efficient relief on a national scale? In small towns and rural sections, definite advantages from the institution of such a method can be seen. The plan might work fairly well in com-

munities up to the size of, say, Topeka. But as residents of the city in which the famed Kelly-Nash machine functions, we protest against the assumption that turning relief administration back to local control would be to safeguard it against political or other exploitation here. On the contrary, locally administered relief in most of the large cities of the country would be the most scandalously administered relief in history. Mr. Roosevelt can hardly say this, for he needs the support of the city machines at the polls. Nevertheless, it is true.

His Majesty's Loyal Opposition Fades

IT IS the theory of British political life that government secures its strength from the presence in parliament of "his majesty's loyal opposition," which constantly holds before the British elector the advantages of an alternative policy. At present labor is supposed to provide this opposition. Its services have been claimed to be even more important than those of past oppositions, because it has offered the nation an alternative social dominance as well as an alternative political policy. But when the labor party voted on October 6 to support the Baldwin government's policy of rearmament the reality of this opposition, political and social, was almost swept away. The Baldwin government, with four years remaining in its normal term of office, has now been assured that it will meet no opposition in carrying through the one policy which has become its touchstone. And the masses of England are told that, if by any chance a labor cabinet should take the place of the tories now in office, it would make no difference so far as British preparations for war are concerned. Since war-making lies in the tory tradition, this is nearly equivalent to advising the nation to retain tory control. By this vote at its Edinburgh conference it would appear that what happened inside the British cabinet in 1914, when Morley and Burns resigned, has now happened in the total public life before the crisis has reached its final stages. But if the official opposition to England's armament race has disintegrated, the unofficial is by no means gone. At Edinburgh, the resolution favoring rearmament had so many votes cast against it (657,000 to 1,738,000) that the leader of the party, Major C. R. Attlee, took the extraordinary step of announcing that the party vote would not bind labor members in parliament. Opposition remains, but it is the opposition of brave individuals.

Christian Cooperative Fellowship Begins Its Active Program

THE permanent organization at Columbus last week of the Christian Cooperative fellowship, primarily to stimulate interest in the cooperative movement as an appropriate and effective channel of Christian social idealism, and its decision to enter upon a vigorous campaign for members and financial support may prove to be an event of great significance. The fellowship was first formed last spring by the group who had been largely responsible for the speaking tour across this country by Toyohiko Kagawa. Determined that the interest aroused by the great Japanese evangelist, especially with regard to cooperatives, should be continued and extended, these Christian leaders voted to carry on their association in a permanent organization. The Columbus meeting, the first to follow the summer vacation, was more than ordinarily critical. Would the original interest of the group still be felt after these months? Would they have enough faith in their idea and in the support which might be rallied for it to justify them in adopting an aggressive program of education and action? The story of the meeting in the news pages of this issue will indicate how these questions were answered. The fellowship has been launched with enthusiasm and confidence. A capable man has been placed in charge of a full-time office, a budget has been appropriated for the next year and half of it is in hand or has been subscribed. At a time when there is a vast amount of untapped social concern in the churches, such a group committed to the building of a new order by a strategy which has already proved itself to be practicable, effective and Christian has large chances of usefulness. Transcending as it does denominational lines, it is possible that this organization will provide the basis for that united fellowship of believers in a Christian social order for which so many within all the churches and outside of them have been looking. It is in the faith that it will at least make a contribution toward providing such a basis that the Christian Cooperative fellowship begins its work.

More Forts in The Pacific?

THREE MONTHS from now famous article XIX of the Washington treaty of 1922 will have lapsed. When it lapses, the last obstacle to an unrestrained armament race in the Pacific will have been removed. For fourteen years this pledge has kept Japan, Great Britain and the United States from fortifying many of their outposts. With the pledge removed, there is nothing to keep Japan from transforming her mandated islands into naval and air bases; nothing to keep this country from turning the Philippines into another Hawaii; nothing to keep Britain from making Hongkong another Singapore. Knowing this, the British government on October 7 proposed to the two other nations most concerned that article XIX be renewed, so that it would remain in effect even after the rest of the Washington treaty—which Japan has denounced—expires. What happened? Tokyo, if newspaper reports are to be credited, received the proposal with coolness. Sympathy with Britain's general aim was expressed, but the Japanese naval staff seems to think that the parts of the American empire which, as the treaty now stands, cannot be fortified are far from America's true frontiers, while the parts of the Japanese empire which are now unfortified lie close to home. If a non-fortification agreement is to be continued, Tokyo hinted, this state of affairs must be changed. Washington was more forthright. Secretary Swanson commented cryptically:

"Fortifications must be met with fortifications. One menace must be met with another menace." If this referred to the oft-repeated charge that Japan *has* fortified her forbidden islands, it is worth noting that the only American journalist who has made a thorough, recent investigation of them, Mr. Willard Price, denies it in his book, "Pacific Adventure." But Admiral William H. Standley, who really runs the navy, was more specific. "Any discussion," he told the British, "would be absolutely profitless." On the next day the well-informed New York Times announced from Washington that the navy, in opposition to the army, is urging upon President Roosevelt immediate fortification of the Philippines.

How Near to War Is Europe?

AGAIN the exchange of threatening words and gestures in Europe has become sufficiently alarming to make it worth while to insist that the world is not necessarily on the brink of war. The situation is dangerous but not desperate. If the world is to be saved from another war—a war which will end war only if it ends humanity, as well it may—it is above all things necessary for men to believe that it can be saved from war. Or if it is too much of a strain upon optimism and credulity to believe that war can be averted forever, then there is a measure of safety as well as of comfort in believing that it can be averted for some years. The facts support at least that much faith and hope.

Smoldering tinder lies among the high explosives that are scattered over Europe. A few days ago Russia blew some of that tinder into flame by threatening to give military aid to the Spanish loyalists if the fascist governments—Portugal, Italy and Germany—did not immediately cease to give aid to the rebels, in violation of the general agreement for non-intervention. It was inevitable that this brusque message should sharpen the issue between those powers which are hoping for the triumph of the fascist-clerical insurgents in Spain and those whose sympathies are with the socialist-communist-republican coalition that constitutes the present Spanish government.

The alignment of the major powers on this issue is not in doubt. Italy and Germany make no concealment of their wish for the success of the rebels. Portugal, a minor power but important for this purpose because geographical considerations make it a funnel through which men and supplies can be poured into Spain for either side, is as fascist and as clerical as the rebels and the Spanish hierarchy. The Vatican, not a properly political power at all but a potent influence, gives its blessing to the rebels as suffering saints and represents the supporters of the government as a band of atheistic assassins whose war is not against flesh and blood but against Christ and his kingdom. For the pope and those who take their opinions from him, the social, economic and political aspects of the question have vanished, except in so far as these are involved in a struggle between God and his enemies. It is a holy war on one side because it is an attack upon religion on the other.

Russia, on the other hand, has been sympathetic with the Spanish government from the beginning of the rebellion, because part of its supporters are communists and all its enemies are violently anti-communist. Liberals of every hue in France, including the present leftist administration, realize the danger that would be involved in the establishment of a fascist regime on the other side of the Pyrenees. The noisy and aggressive French fascists have with some difficulty been held in restraint, and there is at least an even chance that the success of their friends in Spain would be followed by a victory for fascism in France. The French government, therefore, is pulling for the Spanish loyalists. The quasi-alliance between France and Russia is fortified by this common interest.

Great Britain, linked with these two by diplomatic and commercial ties, is united with them also in the desire that fascism shall not triumph in Spain. But Great Britain wants to preserve the peace of Europe more than it wants to help the Spanish loyalists. Realizing that the opponents of fascism cannot aid the government of Spain without provoking the fascist powers to aid its enemies, and that this would almost inevitably lead to a general war, Great Britain has been foremost in promoting a neutrality agreement among the European powers.

There is a considerable amount of accumulated evidence that this agreement, signed less than two months ago, has not been scrupulously kept by all its signatories. So far as the public is concerned, this evidence consists entirely of the reports of newspaper correspondents. An unofficial British committee of investigation has found data which convinced it that Italy, Germany and Portugal had violated their agreement. Neither of these agencies has any standing in the world of diplomacy, however much conviction their statements may convey to the popular mind. The Spanish representative at Geneva has formally, and passionately, protested against violations of neutrality by these three powers. This also is an ex parte statement which must be read as the testimony of an interested witness, not as the impartial finding of a court. The truth is that, while people who read English, American or French newspapers cannot well doubt that the rebels have been receiving a very significant amount of help from their fascist sympathizers abroad, the facts are not undisputed. Italy and Germany both dispute them, and Portugal—almost certainly the guiltiest of all—meets them with a roar of indignant denial.

Russia's recent pronouncement came in the form of a note addressed to the international committee on non-intervention, which has its seat in London. It announced flatly that, if the others did not stop giving aid to the rebels contrary to their pledges, Russia would not consider that her pledge of neutrality remained binding. The immediate result was twofold: first, a heated and acrimonious interchange of charges and

countercharges among the diplomats present; second, a stream of headlines across Europe and America proclaiming the imminence of war.

It is, indeed, a dangerous situation. The issues are real and they are serious. They may lead to war, but they probably will not at present. There are several reasons for this.

The first of these reasons is that, though the powers passionately resent one another's imputations of bad faith and belligerently announce what they will do *if,* there is a routine of procedure to be followed by the committee on non-intervention when charges of a breach of the agreement are filed. This routine was agreed upon in advance. Russia was among the powers that proposed it. The charges must be investigated. There must be a determination of the facts. Like all routines, this will doubtless be irksome to those who want to take immediate action, but it is scarcely likely that Russia will take hasty steps to cut the beneficent red tape which she herself wove about the process of enforcing the agreement. Delay in checking the aid unlawfully given to the rebels may be bad for the Spanish loyalists, who are in a tight corner and for whom every day is important, but delay in bringing to a head the antagonisms between fascists and anti-fascists across Europe is a factor in preserving the peace. Besides, even the beginning of an investigation into the observance of the neutrality pact may operate to cause a better observance of it.

Moreover, the chance that Russia will promptly throw overboard the neutrality agreement and attempt openly to send aid to the Spanish loyalists is greatly lessened by the fact, which must be as obvious to Russia as to everyone else, that if all restraints are thrown off, Italy and Germany can send a great deal more help to the rebels than Russia can send to the loyalists, and can send it sooner. Though it may seem obvious that some help has hitherto been sent to the rebels contrary to the agreement, it has been limited in amount and surreptitious in manner. If the lid is thrown off, there will be vastly more—more than there has been, and more than Russia can match from her position at the other end of Europe. Short of precipitating a European war, there is no chance of helping the Spanish liberals by scrapping the neutrality agreement.

Would Russia risk precipitating a European war to help the communist element among the supporters of the Spanish government, or to prevent the triumph of Spanish fascism? Not if she is in her senses. In turning from Trotsky's dream of worldwide communism to Stalin's practical program of building a strong communist nation, Russia foreswore, even if perhaps only temporarily, the ambition to go crusading in the interest of every communist group. What Russia may want and do ten or twenty years from now is another question, but now Russia wants alliances. She values the friendship of France, as France values that of Great Britain. It is perfectly safe to say that Great Britain is much more definitely committed to keeping the peace than to helping Spain. Since France needs British friendship more than she needs a Russian alliance, the force of political and economic gravitation would draw her away from a Russia precipitating war. Russia, needing French support, will not overlook this.

The non-intervention agreement has doubtless been badly kept. There has probably been more than a "trickle" of supplies across the Portuguese border and at unguarded ports. It was, in some respects, an absurd agreement in the first place, with its promise of "neutrality" as between a recognized government with which all the powers were on friendly diplomatic terms and a body of insurgents against that government. The Russians were right in saying, two months ago, that such an agreement "constituted an indignity to the legal Spanish government, since for the first time in international affairs the legal government of a country was placed on the same footing with rebels." Not a government in Europe has so much as recognized either the independence or the belligerency of the Spanish rebels, yet the powers have agreed to be "neutral" as between them and the friendly government against which they are in rebellion!

But this comment is perhaps more technical than substantial. In the actual and concrete situation, non-intervention in Spanish affairs was the best possible course. Even partial non-intervention, with leakage around the edges and a certain amount of bad faith in keeping the agreement, was better than no agreement. So far, it has kept the war in Spain. There is no present reason to anticipate that Russia's resounding and rather truculent protest against the imperfect observance of the agreement will have far-reaching results. War may be ahead, but it is not here. And it still remains true that one help in avoiding it is avoiding the belief that it is inevitable.

When Discipline Fails

FOR the past six months the Methodist Episcopal church has been involved in an inner struggle which has commanded the attention of all American Protestantism. Frequently spoken of as the denomination farthest in the van in applying the dictates of the gospel to the needs and sins of the contemporary world, the Methodists have found themselves suddenly checked by strife within their own ranks. Once again mirroring with accuracy the moods and conflicts of American society as a whole, a portion of the Methodist laity has disclosed its fear over the results which may come from continued agitation of social issues and has demanded that discipline be exerted to bring the denomination back into line with a conception of religious duty which involves a minimum of social tension.

Significantly, this demand for discipline has registered most directly on the conduct of the agencies of the church which are charged with fostering the religious vitality of its youth. Many Methodist church boards, denominational secretaries and hosts of pastors have sensed this feeling on the part of certain laymen that the church has been altogether too friendly in its attitude toward diagnoses and proposals which point

toward far-reaching social reconstruction. But it has been on the youth departments of the Methodist organization that the weight of the demand for restrictive action has fallen. And, unfortunately for all concerned, the discipline demanded has been exercised in such a way as to give the action an outward aspect of astonishing brusqueness and intolerance.

Within Methodism reports assert that the excitement caused by this housecleaning in the denomination's board of education has now largely settled down to an exchange of charges as to whether the matter has been "mishandled," to a futile attempt to fix the blame for the alleged mishandling, and to an occasional query as to how the damage already done can be most quickly and completely repaired. In such questions and recriminations the Protestant community at large will have only a minor interest. But in the total experience which the Methodists are passing through, the other denominations will find much reason for reflection. For it is now abundantly clear that the Methodists have fallen into this trouble while trying to deal with another old and always baffling problem. That is the problem of guiding youth. Parents know its difficulties. It is no less likely to plague the churches.

In general, it can be said that there are two ways of dealing with youth's problems. There is, first of all, the way of authority. There was a time when that was the method almost universally observed in the family, and there was a time when that was the method almost universally observed in the church. Youth was *told*. Youth was commanded. Youth was ordered. And, in the event of disobedience, youth was punished. A great many parents, it is safe to say, look back to the time when that method of rearing children obtained with regret that it ever passed. Probably all parents, however "modern" in their outlook, know hours when they sigh for the good old days of stout hickory canes and frequent visits to the woodshed. There was something about that method of asserting the authority of age which, without regard to the results in the case of the child, tended greatly to the release of dangerously bottled emotions in the parent.

There are still many communions which believe in dealing with their young people according to this principle of authority. In catechism, in creeds and in rules for conduct they lay down a fixed and clearly defined content for religious interest and instruction. It is the business of the church to see that the child learns these definite formularies; it is the business of the child to learn, and to assent. The whole transaction of youth-training becomes, in such terms, easy both to define and to subject to discipline. And many a distracted minister in a denomination where such authoritarian methods no longer obtain looks, at times, with something akin to envy at the methods of working with youth available to clergymen in churches where authority still speaks with a capital A.

The other way of dealing with youth, in general terms, is the way of encouraging self-development. It is the way which education is taking. And while the results of the educational process are none too flattering, this at least is certain—improvement cannot come by a retreat to pedagogical dogmatism. The parent who has most misgivings as to the success of his efforts in encouraging his children along the road of self-development is precisely the parent who best knows how futile it would be to try to go back to any method of imposing parental law. For better or worse, once the authoritarian conception of parental discipline has been loosened the problem must be worked out in terms of the child's developing progress toward self-discipline and self-expression.

The Methodist church is only one of a large number of Protestant denominations which accept this same theory in governing its relations with its youth. It has made extensive and encouraging attempts to translate the theory into action. (It is one of the complaints of those Methodists who protest against recent developments in that denomination that the agencies administered by the dismissed officials had registered exceptional returns in the statistics by which denominational success is usually measured.) It has said to its youth, in effect: "Here is such experience as we have accumulated in dealing with the problem of man's living an abundant and spiritually rewarding life. Here are such facts as we have discovered with regard to the factors which make such a life difficult of achievement. Here are such proposals as men of consecration, of wisdom and of experience have made, directed toward the solving of this problem which you must now confront. In the light of this heritage, and of the best insight and suggestion that we can pass on to you, go to it; tackle the problem in your own generation, and God be with you!"

Now there can be no disputing the dangers inherent in such a method. It is always presented to youth in a setting of reverberating words. It is, youth is assured, a call to "adventure," to "crusade," to "meet a challenge," to "daring in the name of Christ." But it is also an invitation to youth to attempt what age has failed to do, and that—it is too seldom remembered—involves encouraging youth to make its own mistakes. How many denominational rallies have been whipped up to their climax by oratorical appeals to youth to follow the example of some Ulysses in setting out on new seas toward unknown ports, "following the gleam"? The appeal is justified, but an occasional reflection on the career of Ulysses might be recommended to those who make it with such oratorical fervor.

The Methodists have been only one of a score of leading denominations which have been trying to deal with youth in these terms. Last year most of the young peoples' societies, at least of the northern denominations, united on a program which is still supposedly in effect to which they gave the title, "Christian Youth Building a New World." "There!" said these churches to their young people; "that is what we expect you to do. Go out and build a new world!" In the light of recent events it will be surprising if the Methodist division of the Protestant youth army does not respond, when next it is "challenged" with this slogan, with the equivalent of youth's current argot, "Says you!"

Of course the denominations have always known that this business of encouraging youth to strike out on

its own involved dangers. But until recently such apprehension as age has felt has been largely theological. Would youngsters when encouraged to think for themselves and to act along new lines stay true to the faith? Some churches have been riven to the core largely over that question, and one reason why the Methodists have moved to the Protestant van has been that their energies have not been drained off in inner conflict over the future of doctrinal orthodoxy. Now, however, it is suddenly perceived that the heterodoxy of youth is much more likely to be social than doctrinal. Why? Simply because youth feels itself outraged by the realities of the society into which it is being ushered. It is to persuade them that they need not accept such a society that the churches adopt "Building a New World" as the title for a program under which they hope to persuade their youth that religion and the church have a vital relation to contemporary life.

How are the churches to treat young people in today's mood? American Protestantism is, by and large, a fairly comfortable, middle class institution. Its adult members are none too well satisfied with the world as it is, but they have a pervasive fear of jumping from the frying pan into the fire. Frequently they will agree, with only minor reservations, with such condemnations of prevailing conditions as come from multitudes of pulpits. But they are by no means persuaded that many of the proposals for reform would work; they still think it foolish (or worse) to disturb such arrangements as now exist in the hope that something better may, at a cost of unpredictable personal discomfort, be brought to pass. As Halford E. Luccock has put it, the first and greatest of the commandments in the eyes of the usual adult American Protestant is, "Thou shalt not upset the applecart."

It was fear for this commandment which brought the upheaval in the youth division of the Methodist church. Yet before any other denomination points the finger of scorn at the Methodists, let it see the issue as it actually is. This issue is really the old, old issue of "handling" youth. In denominations where the authoritarian method is no longer attempted, the alternative is bound to be a method which the fearful observer is likely to characterize as "running wild." And the moment the suspicion begins to dawn that this running wild may eventually tear up some of the ease of slippered age, the demand will inevitably be made for the imposition of a discipline which will bring fractious youth back under control.

Is there such a discipline? Alas, there is, but it is not the discipline which frightened age demands or which a church may, to its sorrow, attempt to impose. There is a discipline of time; the years impose their inevitable yoke. It is saddening to reflect that not a few of the young Methodists who are today most indignant over the manner in which their ecclesiastical elders have asserted disciplinary powers will, forty years hence, be most vehemently demanding disciplinary action against whatever heterodoxy moves that generation. But the other kind of discipline, the discipline which the Methodists have tried to enforce and which the other denominations will undoubtedly be called on to employ, defeats its own purposes. Even when it secures an outward conformity—which is not often—it leaves youth thinking, "My church is afraid of me." There is no spiritual vigor in store for churches which permit any such idea as that to take root among their young people.

The Crossword and the Buried Self

EDITOR THE CHRISTIAN CENTURY:

SIR: You may probably have guessed from references in these letters what is the dark secret of my life—I am an addict of the crossword puzzle. I am not one of those misguided men who neglect their families and ruin their business and find a dishonored and untimely grave through their devotion to the crossword, but I am an addict all the same.

I do it because I like to do it; but there is a justification if such were needed. In the one which I have just finished—time, half an hour—at first sight I saw nothing to guide me. But in that half hour I have discovered many things which I knew once and had buried away in those dim places which used to be called the "subliminal," and then the "subconscious" and now the "unconscious."

I did not know half an hour ago that I knew that Anselm was born at Aosta or that there is a hound called "basset" or that the French word for "ugly" is "dial" reversed, and many other things, varied and entertaining. My time with this crossword has drawn these things in a diverting manner out of the cellar into the study. It has played the part of a secretary who consults the files and brings back the necessary details. It has restored my self-confidence; it has healed me of my despair in presence of my own infinite ignorance.

Ignorant! Yes, but I *did* know after all that Anselm came from Aosta and a certain dog was called a basset. I now realize that I am what is called an educated man, one, that is to say, who has forgotten much and thinks that he has forgotten more than he has. Such a man is one who, like Socrates, knows that he does not know, but all the same he has a rich buried life from which forgotten things *can* be summoned.

I heard a preacher say not long ago that no one ever forgot anything. I found that a hard saying, but after discovering today that I did really know where Anselm —but I have mentioned him before—I think there must be something in that doctrine.

Plato taught that knowledge is remembrance. I can well understand that if he were here now he would have used as an illustration the experience of the crossword addict. Will one of your readers who knows his Plato write a passage from a hitherto undiscovered dialogue in which Socrates and his friends discuss *anamnesis* or remembrance in the light of crossword experience?

Yours considerably braced,

QUINTUS QUIZ.

The Catholic Stake in Europe's Crisis

By Ignaz O'Brien

THE war of 1914-18, with its outbreak of rampant nationalism, caused not only a new alignment in Europe, but also a reshuffling of forces which had hitherto been accepted as infallible in their particular spheres. Chief among these was the Roman Catholic church which, being international, or supernational in character, suffered more than any other body from attack from all sides. Its peace offers were often criticized as partial or ineffectual, and its attempts immediately after the war to obtain recognition as a separate sovereign state by admission as such to the newly created League of Nations were summarily dismissed.

It was therefore very necessary, once peace had been restored, for the papal see to reexamine the European situation, to see where lost ground could be recaptured, or new ground broken in the cause of the faith. This process is still naturally far from complete; but the general lines of policy can be distinguished, despite the constantly shifting balance in Europe.

Instead of the Hapsburg Empire

Before the war the Austro-Hungarian empire was one of the chief bulwarks of the Catholic church, with a reigning house devoutly trained in the faith. This empire has crumbled, and in its place stand three independent states, Austria, Hungary and Czechoslovakia, with Rumania, Jugoslavia and Poland as recipients of portions of the dismembered territory. Of these states, Austria still remains a strong bulwark of Roman Catholicism, despite its beginning as a socialist republic. Its six and a quarter million inhabitants are predominantly Catholic, and obey Catholic laws. Since the crushing of the socialist power in Vienna, the state has been founded on absolute Catholic principles, avowedly based upon an encyclical issued by Pope Pius XI, in 1932, called "Quadragesimo Anno." It is clear that modern Austria was intended by the papacy as a model in this respect for the rest of Europe, and indeed for the world.

Hungary, despite the fact that the regent, Admiral Nicholas Horthy, Count Stephan Bethlen, and the premier, Julius Goemboes, are all Protestants, is also largely Catholic, and has no quarrel with the papal see. Anyone doubting the power of the Catholic power in this country, or its hold on the imagination and patriotic feeling of the people, should visit the capital during one of the big religious feast days. M. Szeredi, too, the archbishop of Ezstergom, enjoys great favor at the Vatican, in whose library he once worked.

Concordat with Czechoslovakia

Czechoslovakia, the new Slav state, with its large German minority, presented more problems. Roman Catholicism, being associated in the popular mind with the oppressive Austrian rule, was hated as inimical to the Slav spirit. This cleavage was typified in the quarrel between church and state over the celebrations of the national saint, Jan Huss, who had been put to death as a heretic by the Catholics, but stood for the renaissance of the true Slav spirit to the patriotic Czech. It was also unfortunate, from the point of view of better understanding between the papacy and Prague, that so many of the nation's past and present leaders were either of the Protestant faith, or of no confession.

By 1928, however, relations had so far improved that a concordat was signed, whereby the church allowed itself to be bound by the limits of the state, renouncing parts of dioceses that lay in Austria and Hungary, and consulted the state in the appointment of bishops. Of recent years, things have improved still further. The very devout, Catholic province of Slovakia, which often complained of unfair treatment from the Czech administrators, has been conciliated to a certain degree, although much still remains to be done to reconcile a people, used to Hungarian domination, to the more modern, western, better-educated Czech.

In the presidential election of last year it is interesting to note that Dr. Benes, himself a Catholic, owed his election to the support of the Catholic party.

Dealing with Fascism

The coming of the fascist dictatorships in Italy and later in Germany, with their stress on blind obedience to the leader of the state, has brought into being new problems which demand for their solution all the Vatican's age-old shrewdness in diplomacy with its power of concession and flexibility. The Catholic church has acquired these qualities in the century-old struggle between the temporal and spiritual powers. It has learned that wise concession at a given moment, even at the cost of a certain injustice, is another example of *reculer pour mieux sauter,* since the church has the long view and looks to the future to make good the present loss.

Italy, despite its newly found national strength, needs the Vatican in its European policy. The converse is also true, since Italy, like central Europe, is the main object of Roman Catholic solicitude, and its consolidation from a Catholic point of view the prelude to further expansion in Europe, especially toward soviet Russia and the east. A tacit acceptance of Mussolini's expansionist plans in Abyssinia, despite moral sympathy with an outraged world conscience, has been rewarded by access to the ancient Coptic church and the possibility of missionizing the heretics of the ancient kingdom of the "Queen of Sheba."

In the realm of European politics it is not difficult for Mussolini and the Vatican to work together, since both have largely the same aims, although the motives may not always coincide.

Vatican policy in Europe can best be described as the winning over or conversion of all states which lie in the path from Rome to Moscow with the ultimate

object of gaining ascendency over the vast population of the soviet republics. As long as the Russian church was in power, and state-supported, there was little or no chance of union with Rome. But with the chaos of the bolshevist revolution and the subsequent destruction of the power of the church, all things were made possible. The soviets have so far shown no sign, however, of relaxing in their antireligious attitude; there can also be no relaxation in the papal opposition to the soviet creed! How is this policy of forming a solid bloc of states sympathetic to the Vatican and hostile to the soviets to be carried out?

The succession states, with the exception of Poland, were not in a hurry, after the peace treaties were signed, to surrender their newly found freedom to what they consider papal domination. But their cooperation was essential in the carrying out of the Vatican's scheme, the formation of some kind of loose Danubian federation in central Europe, as a preliminary to a solid Catholic bloc. For long years, until his death in 1932, Dr. Ignaz Seipel labored devotedly to this end, both inside and outside Austria. Inside Austria, he worked for the crushing of the socialists through the formation of a private army, the *Heimwehr,* a body mostly composed of Catholic youth from the countryside. In foreign policy he aimed at an understanding with Mussolini as the first step toward his wider aims. Seipel's influence is still the ruling one in Austria, and many of his aims have been realized.

The Roman Advance on Russia

Jugoslavia, a powerful factor in the Balkans, and an opponent of Italian expansion there, was to some extent rendered innocuous by the inner strife between the Croats, the Catholic heirs of the more enlightened Austrian imperial rule, and the Serbs, who belong to the Orthodox church. Unity between these factions cannot receive the blessing of the pope until complete religious and civic freedom is granted the loyal Croats.

The clear line of approach to soviet Russia is thus seen to be from Italy via Croatia, Austria, Slovakia and Poland. This naturally does not exclude other states whose aims are similar, as for example, Hungary, and even Germany, despite her internal troubles with the Catholics. Mussolini's earlier warnings of an Italo-German-Hungarian-Austrian-Polish front were no vague mutterings. These states have too much in common not to fall at least half-way into one another's arms.

If the direct approach to soviet Russia fails, there are side-tracks that can profitably be followed. Even if conversion to the Catholic church among the Russian emigrés in Paris and elsewhere cannot at the moment be used to the advancement of the church in Russia, there is no reason to abandon the struggle. The Orthodox church and the Roman church have proved that they can meet on common ground. At the yearly conference of theological professors from Roman Catholic and Orthodox colleges, which meets at the little Moravian town of Velehrad, important in Slav history as the scene of the labors of Cyril and Methodius, the early evangelists to the Slavs, one learned professor gave it as his view that "in essentials both churches were one," and in the event of Jesuits being able at some future date to enter Russia, many of the Orthodox church professors at these conferences, themselves emigrés, could be relied upon to help the cause of understanding between the churches. Many Catholic priests, too, have been trained in Orthodox ritual, with the same object in view.

Has Catholic Policy Changed?

Superficially, Vatican policy appears to have changed since July last. It has apparently surrendered Austria to Germany, and dropped the claims of the Catholic heir to the Hapsburg throne, Otto von Hapsburg, despite his preparatory training by Jesuit priests in the duties of a Catholic ruler. What is the cause of this apparent *volte-face?* It is another example of inevitable concession at this stage, with the hope of gain at a future date. Political combinations in Europe and the general uncertainty combined to give Germany a very strong position and to make Austria unable to resist pressure from the north any longer. Mussolini's adventures in colonial expansion, too, threw him into the arms of Hitler, who was not slow to sell German support for the price of Austrian surrender.

The outstanding name in the preliminary Italian-Austro-German negotiations was Franz von Papen, former chancellor of Germany, and the man responsible for bringing Hitler to power. As Hitler's special envoy to Vienna, he had persistently for the past eighteen months been pressing certain claims. These claims were practically all embodied in the Italo-German agreement. The situation, however, is not as black for the Vatican as it at first sight appears. Franz von Papen, the pact negotiator, is no anti-Catholic. On the contrary, he is a chamberlain of the papal court *(camericre segreto di spada e cappa),* a devout Catholic and interpreter of the papal will. It is inconceivable that such a man could act against the ultimate interests of the holy see, despite his devotion to Germany's military renaissance.

Inside Germany

The position inside Germany is also interesting. It is true that there are difficulties between the state and the Catholic church over the education of its youth, and that some of the leaders of the national socialist party are avowedly antireligious and pagan. But Hitler, the supreme leader, is still a Catholic and thinks along Catholic lines. There is also a great deal in common between the foreign policy of national socialist Germany and that of the Vatican. Both find strong common ground in an ineradicable hostility to soviet Russia, and both consider themselves menaced by this vast power to such an extent that any possible spread of communist doctrine in Europe must be stopped at all cost.

Seeing that national socialism has also completely routed within its borders communism, socialism, free masonry and all other movements likely to divert loyalty from the all-embracing state, the way is paved for closer understanding between the Vatican and Ger-

many, since the Vatican has no sympathy with anything that savors of "Marxism," and can appreciate the importance of the spirit of supreme loyalty. When the moment is ripe for a real concordat between the two powers, all persecution of the Catholics in Germany will probably be immediately called off by the "Leader."

Closer union between Germany and Austria may not in the long run be a bad thing from the papal point of view. When the six million Catholics of Austria are added to the loyal Catholics of Bavaria and south Germany, much can be done to alter the balance of power as between Protestant north Germany and the Catholic south. Add to this that Hitler has always preferred the south to the more austere north, and the transference of power from Berlin to Munich does not seem so fantastic.

Vatican Policy in Western Europe

With western Europe, with the exception of Spain, the Vatican is on the most friendly terms. There are no outstanding difficulties of importance between France and the Vatican, despite certain unsettled scores, a socialist premier and even the Franco-Russian pact! British foreign policy, like that of France, touches only indirectly on Vatican spheres of influence, and the possibility of open clash is remote. The presence of so many Roman Catholics in the British diplomatic services, many of them recent converts, is naturally not displeasing to the holy see.

The civil war in Spain, hitherto like pre-war central Europe a firm stronghold of Catholicism, is likely to form a "test case" for Europe. Should the anti-government forces win—a state of affairs which Italy and Germany are doing their utmost to bring to pass!—the ancient glory of the church, the army, the monarchy and the established order will, it is presumed, be restored. The sympathies of the pope are not unnaturally on this side, since so many Catholic priests have been removed from their posts. A victory for the present Spanish government might have even more immediate effect, since a strong united front against communism would be demanded as the only protection for the fascist powers. If Europe is, as Hitler recently said, already divided into two armed camps, the one for soviet Russia and the other against, there can be no doubt as to which side the Vatican will support, since for the pope the real enemy in Europe is communism and none other.

Prisoners

By Charles L. Atkins

[The scene is a small section of the trench fronting the German line, somewhere in France in the muddy spring of 1918. Only a small section of the stage is illuminated—there are no footlights, except a baby spot in the footlight trench—if there are any borders they are blue. Flood-spots from each side keep a space about six feet from side to side illuminated, and a baby spot in the borders balances the one from below. The audience looks on the trench from its rear, seeing Private Clark marching up and down his short patrol. It is a quiet day and he is only reasonably alert; only occasional rumbles of distant guns and sporadic rifle firing is heard behind the scenes. There is a dark drop at the back of the stage which arches up to where a bright light is suspended in the flies. Once in a while a light progresses up the back drop and when it reaches the bright light, the latter is flashed on and held for a few seconds, as though a star bomb had been fired. When this happens, Private Clark ducks and keeps his head well under the lip of the trench. A rough wooden path leads along the floor. There is presumably water below this path, or firing shelf, for occasionally there is a splash, at which Private Clark turns and throws a pebble or clod in the direction of the splash and we hear his missile hit the water. Until Private Dawe appears, the lights from the flood-spots are kept well up toward Clark's waist. Of course there are faint flashes along the back to accompany the sound of firing.]

As the curtain rises, Private Clark is seen slowly patrolling his beat and singing, in a subdued voice, "Over There."

CLARK: ". . . and we won't come home till it's over, over there." *(He turns to the side where we are to understand Private Jenner is patrolling his beat. Although we do not hear him, we know that Jenner has told Clark to "shut up," since Clark answers that kind of remark.)* Aw, we don't have to be so blamed quiet—these trenches aren't so very close. Those Fritzies couldn't hear anything over their own guns. And anyway I wasn't singing very loud. *(Pauses while he listens to Jenner.)* What do I care if the lieutenant does come? To heck with all shavetails. *(A splash: Clark throws a clod and goes on with his conversation.)* They wouldn't shoot me for singing patriotic songs. They'd just put me in the guardhouse for a few days. That wouldn't be any more of a prison than these trenches. Lot safer, too. *(Peeks over the top, resumes singing.)* "Over there"—over there? Heck, we're over here now. "Over here, over here,"—remember how we used to sing back in Funston? *(The training camp most familiar to the audience may be substituted for "Funston.")* Practicing up for a picnic, weren't we? You and me and Tommy Dawe. Parading around all morning—*(marches as he talks)* "Company—Forward! March! Hep. Hep. Hep. Squads right front into line! Double quick! Ho!" Heck of a lot of squads right we do now! "Keep your heads down and make no noise!" Yeah, I know I'm making a noise, but who cares? Nobody could hear anything I say over there; they're making too much noise themselves. They don't know there's anybody over here at all—maybe they don't even know where these trenches are. *(A star bomb has illuminated the scene a few seconds earlier and still shines.)* Yeah, I see that light, but that don't mean anything—they just shoot them on general principles. Stick my head out? I might at that. Well, we'll try them out. *(Puts helmet on rifle and sticks it up. There is the whistle of a bullet. The light fades.)* Oh-oh! I guess there's

somebody over in them trenches after all. *(Another splash; another clod.)* You try me out, too, huh? Well, I don't allow no rats on my beat. *(Listens, but no more splash; throws another clod.)* Take that, just in case. *(It reminds him of the conversation of a moment ago.)* Guardhouse for singing patriotic songs, huh? Prisons, huh? Know anything more like a prison than this place? Four steps this way *(walks right)* then four steps this way *(walks left)* and if we try to vary it and go straight ahead for a ways, a bullet in the back while we go. A nice little Colt's bullet from a nice trim little man with nice shiny leather puttees on and some brass on his collar. Prison! *(He contemplates another star bomb in silence for a few seconds.)* They didn't tell us about some of these things back in Funston. Even the things they did tell us we didn't take too seriously. Remember bayonet practice? You and me and Tommy Dawe running at them dummies? I wonder where Tommy is? I haven't seen him for a couple of days. Won't see him again? Oh, I reckon I will. Tommy wouldn't run out on us now. Suppose he did get promoted? He'd come and tell us about it. *(Resumes bayonet practice, slashing and cutting the air.)* "Them's enemies," the sergeant said. "Kill 'em! Tear their guts out!" *(He pantomimes.)* Even then we didn't know how it would be. Now we do. *(He leans on his rifle, looking down, facing Jenner's side.)* The things I've done! And I'm going to do some more, too, before it's over, over here. And I can't get away. And you can't get away, nor the Second Looie, nor General Pershing himself. We're all in prison and we can't get out! *(A particularly loud gun shot rouses him.)* Well, c'est la guerre. . . . War! Shiny uniforms, bands playing, flags flying, crowds cheering, girls loving. . . . That's what war was back home. Here it's lice and rats and mud and being up on guard thirty-six hours at a stretch and going over the top and getting an arm shot off or eyes burnt out, or staying in the trench and sucking poison gas until our lungs are rotten and always trying to kill somebody—*(He is getting a little hysterical)* "Cut out their guts!—Bash their bloody faces in!" . . . Then a few days' relief and nothing to do but get drunk and sleep with some dirty French dame! And we can't get away! *(Laughs wildly and starts to sing "Hinky-dinky-parley-voo." During the latter part of this speech, the flood-spots have gradually expanded, showing Private Dawe sitting on the wooden planks on the opposite side of Clark to Jenner. At Clark's starting to sing, a splash is heard apparently at Dawe's feet, but he pays no attention. He has his helmet down over his eyes and looks straight ahead, not turning to right or left through his whole dialogue. When Clark turns to throw a clod at this new rat, he sees Dawe.)* Oh, hello, Tommy! I knew you hadn't gone far. But I've been missing you. Where you been?

DAWE: In prison.

Clark: In prison? What you been doing? A.W.O.L.?

Dawe: Well, call it that. I didn't ask permission to go, anyway.

Clark: So they put you away for a few days, eh?

Dawe: For more than a few days, I reckon.

Clark: Have to go back?

Dawe: Yes.

Clark: Well, you're here now at last. And pretty soon your term will be over and we'll all be together again. Hey, Dave *(to Jenner)* here's Tommy Dawe again. I told you he wouldn't be gone long.

Dawe: When we get together again, the war will be over.

Clark: Whew! You got a long time, didn't you? What are you going to do?

Dawe: I don't know.

Clark: What have you been doing so far?

Dawe: Thinking—thinking—thinking—

Clark: What about?

Dawe: Prisons.

Clark: *(laughs)* Well, I suppose you would. Do you know, I was just thinking a little while ago that we're all of us in prison, here in this war. From the President on down, we can't get out of it until something happens—and I don't know what that something is.

Dawe: That's what I mean. I didn't mean guardhouses.

Clark: Yep. I got to walk this straight and narrow or there's an officer or an M.P. on my tail, and the officer and the M.P. do what the staff tells them and the staff does what the President says and he does what congress says, and the congressman does what the voters say—oh, it's just a circle and we're all running round and round. I guess the boche are our jailers. I don't know who else it could be.

Dawe: Don't you suppose the boches feel the same way?

Clark: I suppose they do, but they started this business.

Dawe: Hm-m-m—Perhaps. Do you remember Izzy Rosenbaum?

Clark: That dirty little Jew slacker? I'll say I do.

Dawe: Where is he now?

Clark: In Leavenworth, I hope. That's where the judge said. He ought to be strung up.

Dawe: Do you know what I think about Izzy?

Clark: I'll bet I can guess.

Dawe: You'd guess wrong. I think he's the only one of all of us who used to play around together who is free today.

Clark: *(indignant)* Have they let him out?

Dawe: Probably not. He is probably behind the bars, and getting everything they can give him short of killing him.

Clark: I thought you said he was free?

Dawe: I did. Weren't we just saying that prisons are not altogether matters of walls and guards?

Clark: That was just a figure of speech. Stone walls may not a prison make, but they do make a darned good imitation. I don't want any of them for mine, and I do want them for Izzy and all of his pacifist friends.

Dawe: Just the same, I'm right. The judge and the jury that sent him to Leavenworth are tighter in prison today than Rosenbaum is.

Clark: How do you mean?

Dawe: You said yourself a little while ago that the whole army and the government and most of the peo-

ple were just circling around doing things they couldn't help.

Clark: Yes.

Dawe: Well, Rosenbaum refused to do the things he didn't believe were right. He is more free than they are, even if his body is shut up.

Clark: Aw, he just did that to show off.

Dawe: I don't think so. But even if he did, he's doing what he wants to do, and not what somebody else tells him he must. And that's what all the rest are doing—and half the time they don't know who it is that's telling them. And most of the other half they guess wrong. I tell you that imprisonment of the mind and conscience is a million times worse than all the iron bars since man first shut his brother up in cells and dungeons.

Clark: And you think that when I say I think Rosenbaum ought to be punished, it's because my mind is imprisoned?

Dawe: I mean the whole mad business of war is the result of our allowing our minds to be shut up. If war is right at all, the pacifist is altogether wrong. If we had free minds we would see how foolish it all is—no, not foolish—tragic.

Clark: Well, the thing itself is terrible, but good will come out of it.

Dawe: Save democracy, eh? And the rights of the little fellow? Well, I'll tell you that in fifteen years there will scarcely be a single democracy left in the world and the little fellows will be in a worse state than ever before.

Clark: You talk like you thought yourself a prophet.

Dawe: I've seen things these two days that I never saw before.

Clark: Freed your mind by imprisoning your body, eh?

Dawe: Precisely. I had to get to a place where I had no further fear or worry for my body before my mind had a fair chance. Now I can see things that you haven't even dreamed of yet.

Clark: Can you see what those bars of the mind are made of?

Dawe: Yes, I can. I can see the people of my country and other countries, too, getting a little glimpse of the free sunlight of truth about war, and then the bars begin to close in. Newspapers with articles that make men mad against other peoples; orators that stir up fear and hatred; lectures with faked pictures and lying stories about other nations; preachers that arouse a holy zeal against foreign lands—I see all these veils pulled between the ordinary people and daylight and then the barred doors clanged shut. And the hands that shut the door are Greed and Rapacity.

Clark: *(throwing another clod)* Prisons! Prisons! Prisons! How are we who are in to get out?

Dawe: Nobody will get out, at least not many will, until many men are willing to let their bodies be put behind stone walls for the sake of their minds.

Clark: And when will that be?

Dawe: Not until we learn that the things that are not of this world are of greater value than gold and precious jewels.

Clark: That time is a long way off.

Dawe: We need only to turn from Mammon to God.

Clark: God! God! You and I used to believe in a God, back home, and went to church and they told us to go to war. And here we are, in prison, and some of the chains are shaped in the forge of the church.

Dawe: We did believe in God, and then we didn't, as you say. But now I know that there is a God and that he is interested.

Clark: He must be some God to let us get into a mess like this and not do anything to get us out.

Dawe: He is so anxious that we shall be free that he doesn't want us to be in bondage, even to him. So we must work out our own freedom. We wouldn't be free if we owed our release altogether to him. We must do it for ourselves. We can't expect God to do our work for us.

Clark: *(looking toward Jenner's side)* Here comes Lieutenant Barnes. If you're supposed to be under guard, you'd better get back quick. *(The lights narrow again and Private Dawe is no longer seen. Enter Lieutenant Barnes. Private Clark salutes.)*

BARNES: *(returns salute)* Private Clark, you are relieved from duty for two weeks. You will report to your company at the expiration of that period, whether they are here or elsewhere. You may go at once.

(Clark salutes and leaves without further speech.)

Barnes: Jenner! *(Enter Private Jenner)* How long has Clark been acting this way?

JENNER: Well, sir, he has been taking the whole war pretty hard for several days and since Tommy Dawe went he has been a little batty, sir.

Barnes: Took Tommy's going pretty hard, did he?

Jenner: Oh, yes, sir. Very hard.

Barnes: When was Dawe killed?

Jenner: Three days ago, sir.

CURTAIN.

[Note: It is important that the dialogue between Clark and Dawe shall not degenerate into a question and answer period. The sound effects should continue throughout and Clark should go right along with his patrol duties. It is desirable that Dawe shall not be seen to come and go. If possible, the lights should be so manipulated that first he will not be there, then he will, then again he will not. The light for the star bomb should be used sparingly, otherwise the fact that it always appears precisely in the same spot will impress itself on the audience.]

Unconventional Prayer

By One with a Malicious Tongue

DEAR LORD, look into my mouth and see what a cruel thing my tongue is. It seeks to ruin good reputations; it lies, when crowded into a corner; it boasts to satisfy vanity; it runs on and on when silence would be golden; it does not report matters correctly; it has made trouble for me and my relatives, friends and co-workers. Dear Lord, if you can adjust my tongue to truth and gentleness, love and fairness, you will perform a miracle of compassion in the area where I live, move and have my being. AMEN.

ALLEN A. STOCKDALE.

Reducing the High Cost of Dying

By Charles M. Brown

IN an Italian family, living in Chicago, a 24-year old daughter died two weeks after her father's death. He was insured for $1,500; she carried no insurance. The father's funeral bill was $636; the daughter's, $700. This left a balance of $164 for the widow and four minor children. Four members of a Polish family in the same city died within a period of two years. One of the daughters who died was insured for $500; her sister held $350 in insurance. Each funeral cost $535, making a total bill of $1,070. After the undertaker's bills had absorbed the insurance policies there remained a debt of $220. Two years later the father died. The family asked a charity agency to pay the funeral expenses. The undertaker agreed to sell a funeral for $247. But knowing this family to be easy game he presented a bill for $432. A little later another daughter died leaving $500 insurance. The bill for this funeral totaled $432. All the insurance had been exhausted and the widow still owed $584.

A Philadelphia family society reported the death of a father in a family of six children. He held insurance for $1,000. Friends referred the widow to a neighborhood undertaker who had been recommended to her as being considerate to poor people. She did not ask the price of the funeral but expected it to cost between $200 and $300. She merely said that she wanted a nice funeral. The neighborhood undertaker charged her $600 for his services. In Brooklyn, an Italian father died leaving insurance for $1,000. The undertaker's bill came to $773. A bill from the florist for $27 brought the total to a neat sum of $800, leaving the widow and children $200.

Family Exploitation

Unchallenged by a sentimental public during its years of expansion, the funeral business has become a field for family exploitation. Insurance companies and charity agencies view with concern the absorption of indemnities and estates by excessive funeral bills. Excessive overcharging arises from disorganization and waste in the funeral industry. This condition has been encouraged by the peculiar nature of the business, by tradition and sentiment, and by a pronounced attitude of independence on the part of the vast majority of undertakers.

A bereavement in the average family occurs about once in fifteen years. In an atmosphere of shock and sorrow the family of the deceased usually feels that its last possible expression of love is a beautiful and dignified funeral service. Ordinary business motives are almost wholly lacking. The sorrowing family, in a highly emotional state, with minds dulled by grief to the reality of the funeral bill, deals with a cool-headed business man who must make his living and meet the tremendous overhead of his establishment from the sales of merchandise and his services.

The extreme individualism of most funeral directors dissipates the efforts of a few to form trade organizations. National and regional organizations lack solidarity, and hence the authority necessary to effect needed changes. Moreover, these trade associations have given their attention to refinements of service and techniques, to the elaboration of caskets and the beautification of the mortuary chapel, and to advertising methods, rather than to fundamental economic problems arising from the great multiplicity of casket factories, salesmen and undertakers. State and municipal regulations issue licenses, collect fees and provide for inspection of embalming establishments, but they do not touch the chaos existing in the economics of the funeral industry.

Why Trade Reforms Fail

Because of the nature of the industry, the market formed by a sentimental public, and a lack of organization in the business, it is small wonder that widespread exploitation of the public is possible. A survey carried on by a large insurance company revealed that the average cost of adult funerals in thirty-six states over a five month period for 7,871 policy holders was $363 compared with $309 of insurance carried. In New Jersey the average adult funeral cost during this period was $484; the average amount of insurance was $298.

In estates of less than $10,000 funeral bills impose a serious handicap. In estates of less than $1,000 more than half of the estate is absorbed by the funeral bill. Excessive funeral charges have placed another burden upon organized charity. When insurance money is not sufficient to defray burial expenses the destitute family in bereavement seeks the financial aid of the welfare agency. The latter assists when it is able and often succeeds in paring down to some degree the huge bill handed to a family by an unscrupulous neighborhood undertaker.

Let us see why the "curbstone" undertaker makes exorbitant charges. During the past thirty-five years while the death rate has increased only 3 per cent, the number of funeral directors has increased 60 per cent. Last year the average number of funerals per undertaker was 51—one funeral a week per undertaker! In New York city, of the estimated 1,800 licensed funeral directors 92 per cent conducted an average of 25 funerals a year, or two a month! Many undertakers are attempting to live on one funeral or less a month. Small wonder that undertakers mark up the price of a casket five or six times its cost without batting an eye.

Undertakers Must Live!

Businesslike undertakers remind their more conscientious brother not to forget that his establishment operates from one end of the month to the other and

that the cost of the period of waiting is a legitimate charge against the individual funerals which come his way. Such an overcrowded condition has created a kind of competition which has no counterpart in any other legalized business. In other business enterprises competition tends to keep prices down and quality at a high standard. In the funeral business, on the other hand, the demand for goods is relatively stable for it is fixed by the death rate. No amount of advertising can increase the sales. In the past few years the death rate has remained practically the same. Yet during this period the funeral industry grew to huge proportions both in numbers of factories and in volume of business transacted.

The High Price of Overhead

When an industry expands in the face of a fixed market one of two things must happen. Goods either must be sold at a higher price and greater profit or else the industry must be concentrated into fewer hands. Casket makers and undertakers have chosen the first—to reap greater profits from each funeral, regardless of cost. Hence the public has not only been urged to purchase more costly funerals but has also been obliged to absorb the expense of operating an unnecessary multitude of manufacturing plants and sumptuous funeral homes. Figures from an undertaker's trade journal reveal that 21 per cent of the funeral dollar goes for the cost of merchandise and 79 per cent to overhead and the cost of getting business.

Happily this state of affairs is not universal. The general tendency in Europe is to regard the burial of the dead and all other funeral arrangements as a public service which must be controlled to some degree at least by the state. In Munich the municipality takes charge of all funeral and burial arrangements. For adults six classes of funerals range in price from $15 to $177. Four classes of children's funerals range from $7 to $300 for municipal services. In Paris, where the city holds a monopoly, funeral charges range from $13 to $675. In Milan an arrangement similar to that in Paris ranges prices from $5 to $110. In Stockholm three classes of funerals range from $32 to $300. The movement for communal control of funeral and burial arrangements is gaining rapid headway in certain parts of Europe. This is due in part to the long established custom which regards the burial of the dead as a community affair.

Cooperative Funerals

Miners and farmers in the north central states, aware of the dependable results in organized mutual aid, since 1927 have formed a number of cooperative funeral associations. Thirteen associations reporting to the United States bureau of labor statistics include a total membership of 7,000 families. The average society is a non-stock, non-profit organization with 524 members operating on a cost-plus basis. The democratic practice of one vote to one member, á la Rochdale, defines policy and carries on business. Members save one-third to one-half on funeral costs. Non-members also may secure service at a reasonable rate.

Most of these societies furnish members with complete funeral services from the embalming of the body to burial. One society, however, supplies service through contract with a local undertaker. The society furnishes the casket and pays the undertaker $60 for each adult funeral. For this sum the undertaker does the embalming, directs the funeral service, supplies the hearse and other equipment. Funerals supervised by this society range in cost from $130 to $170. The average saving is more than $100 a funeral. Any profits, according to by-law, are distributed among members on the basis of patronage. In most cases such a surplus has been very small or nonexistent.

Funeral costs have been cut in two by the Guardian Foundation, a stockholding company of private citizens organized in Oklahoma City in 1932 by a group of ministers, doctors, lawyers, insurance men and civic leaders. The purpose of the Guardian plan is to provide a high quality of funeral service and merchandise at cost plus ten per cent. Figures compiled from probate court records show that in a city where the Guardian plan is in operation probate funeral costs during a three year period were: Funeral Home "A," $504; Funeral Home "B," $483; Funeral Home "C," $377; and the Guardian Foundation Home, $294. The average costs for all funerals under the Guardian plan for the same period were: first year, $192; second year, $185; third year, $180. Compare this with the national average funeral cost for the same period of $363.

Tear Away the Veil

The aim of the program is to educate the public concerning funeral costs and to increase intelligent action at the time of family bereavement, to place the total funeral costs on a definite scale of price, standard of service and quality of merchandise, and to centralize funerals in establishments operating under the Guardian plan, thereby reducing the cost of each individual funeral and making it possible for each director to devote his time to rendering service as an undertaker instead of to "business-getting" pursuits.

Intelligent and purposeful organization has eliminated in many parts of the country the extravagance and exploitation which accompany a wasteful and overcrowded funeral business. Excessive charges, therefore, are not inevitable. Economy without a sacrifice to quality of service and merchandise has become an accomplished fact. The achievement of better conditions here and there, however, is small in comparison to the need for them. Grief-stricken love for the deceased has encouraged a sentimental public to shy away from an honest inquiry into the conditions which prevail in the funeral industry. Tradition and emotion have swept the public into accepting the practices of a group of business men who, because there happen to be so many of them, must ask a dear price and foster extravagance.

The veil of mystery which for generations has shrouded practices in the funeral industry can and must be removed. It is no longer necessary to wonder vaguely, when merchandise and services are practically

the same, why one funeral should cost five times as much as another. The reasons are apparent. Sentimental extravagance on the part of the family of the deceased, a vastly overcrowded business necessitating huge profits on each funeral, and unscrupulous practices aggravated by intense competition place an unnecessarily heavy burden upon the living. How many of those who pass on would have it so?

Statistics in this article have been taken from:
"Funeral Costs," by John C. Gebhart. G. P. Putnam's Sons.
"An Intimate Discussion on a Vital Subject," Guardian Foundation, Oklahoma City, Oklahoma.
"Cooperative Funeral Associations," Monthly Labor Review, October, 1931.

After Twenty Years

By D. Elton Trueblood

THE NAME of Donald Hankey has come to be a symbol of what was best in the great war. All who read books know, either at first or second hand, of Hankey's definition of true religion as "betting one's life that there is a God." Others have heard his fine phrase, "The religion of the inarticulate," and millions must know that he wrote "A Student in Arms." The editor of the Spectator did all of us a signal service when he collected in book form the fugitive essays of a young Christian scholar who found himself deep in the war.

Donald Hankey was killed just twenty years ago, October 26, 1916. He enlisted in August 1914, and most of the essays in his now famous volume were written one year later when he was sent home wounded. But of still greater interest to us now are the essays he wrote in or near the trenches in 1916, shortly before his death. These were collected in a less known volume called "A Student in Arms," Second Series. In his second volume we find what he thought of war when he was experiencing it directly and with a rapid increase in maturity.

The Growth of Disillusion

Hankey began, as is well known, with a vast enthusiasm for the war. He had not been able to get close to men in his settlement work but, enlisting as a common soldier, he found that he was accepted. Class prejudice was overcome and he gloried in this victory. "In the matter of the war," he wrote, "all classes were at one—at one not only in sentiment but in practical resolve." The war was an "experiment in democracy," and men were made better as they stood for "the honor of the brigade."

His words from the trenches as he approached his end were couched, however, in a different mood. He began to have grave misgivings. According to his own account, the Student had his first real insight into the truth about war in July 1916, nearly two years after his enlistment. At that time Hankey wrote: "I never realized before this week what an awful thing war is. It may be good for a man and a nation, but it is none the less wholly evil in itself." These are strong words; too strong to be heeded in 1916.

At about this time Hankey wrote several "Imaginary Conversations," and he tells us that the character called Jim is really expressing the Student's own convictions. According to Jim there was only one way of ending war:

> Put all the bleedin' politicians on both sides in the bleedin' trenches. Give 'em a week's bombardment, an' send 'em away for a week to make peace, with a promise of a fortnight's intense at the end of it if they've failed. They'd find a way, sure enough.

The last items in the published diary, dated September 1916, show that this mood of disillusionment was growing upon Hankey. It is one of these last that seems to me most important and is the real reason for the writing of this memorial article. The Student wrote:

> It is difficult to believe that the war will heal the nations. I should not be surprised if when we are old we see a repetition of this war. I say "when we are old" because I have little doubt that it will take most of our lifetime (if we survive the war) for the belligerent nations to recover their strength. But I have little doubt that if, as seems likely, we beat the Hun badly, he will start the moment peace is signed to prepare for his revenge. A depressing thought, isn't it? Also I doubt if we shall have such a horror of war as lots of people think. The rising generation won't know what we know, and we shall forget much that is bad. When a soldier can write that the brotherhood of the trenches will be "a wistful radiant memory" *now*, what shall we be writing twenty years hence?

Prophecy Fulfilled

Now the "twenty years hence" of which the Student wrote is upon us. We can see the extraordinary degree to which he was accurate in his prediction. His words about the activities of the defeated nation and about our failure to remember the horror of war have been fulfilled to the letter. I suppose he began to have a haunting sense that his sacrifice, like that of so many others, might be in vain. He must have feared that the world would forget and not keep faith with him and his loyal comrades.

On that day in October 1916, the Student knelt down for a few seconds with his men before they attacked. He told them briefly, "If wounded, 'blighty'; if killed, the resurrection." He went out under machine gun fire and was found dead that night. The Student was only one, a symbol of many who went out in the same fashion.

If we were to celebrate the end of the war in a suitable way, could we do better than to make parts of "A Student in Arms" our prayer book for the occasion? Part of Hankey's prediction has come to pass. Will the rest follow?

The Poet's Music

THOUGH it be earth and heaven he claims to hear,
A music sad, malevolent or sublime,
It is his own heart's strain that fills his ear
And regulates his rhyme.

ADELAIDE LOVE.

BOOKS

New Testament Scholarship

STUDIES IN THE NEW TESTAMENT, COLLECTED PAPERS OF CLAYTON R. BOWEN. *Edited by Robert J. Hutcheon. University of Chicago Press, $2.00.*

THIS COLLECTION of essays, besides being an indispensable volume for the New Testament student, is an appropriate memorial to an able scholar and a beloved teacher. Dr. Clayton R. Bowen, who was associated with the Meadville Theological school from 1905 until his death in 1934, was one of the most productive New Testament scholars of our generation. He combined a devotion to exhaustive and meticulous research with unusual capacity for brilliant insight and creative organization, so that he was always seeing new meanings in familiar facts and was constantly suggesting alluring possibilities for himself or for others to explore. He wrote few books, but many articles, most of which were sufficiently suggestive and important to have merited expansion to book length.

Nine of these articles, published originally in the American Journal of Theology, the Journal of Biblical Literature, the Anglican Theological Review and similar journals, have been assembled and edited by his friend and colleague, Dr. Hutcheon, on behalf of the Meadville Theological seminary, to which Dr. Bowen gave such distinguished service. The essays, significant and delightful as they are, give one only a taste of what might have been expected from this gifted investigator but for his early death. The book has the great value of making easily accessible to students some of the better known and more important of Dr. Bowen's many contributions to New Testament scholarship, as, for example, two essays on John the Baptist, one on Ephesians and three on the Fourth Gospel. It will also serve to introduce to many readers not only a scholar of competence and a writer of distinction, but a person of unusual wisdom and charm.

JOHN KNOX.

Realities in the Pacific

PACIFIC ADVENTURE. *By Willard Price. Reynal & Hitchcock, $3.00.*

WE ARE NOW witnessing, if we will observe it, the greatest change that has occurred in the population of the Pacific islands since the great Polynesian migration a thousand years ago. This change concerns the islands over which Japan, after taking them from Germany in 1914, received a mandate by the post-war settlement in accordance with a secret promise underwritten by Great Britain, France, Russia and Italy. Of all the mandatory powers, Japan alone got territory near enough to the home land to be peacefully penetrated and settled by the new governing power. And that is precisely what is happening in the 2,500 islands which lie "like a breakwater across the face of Asia." In the opinion of Mr. Price—who gives every evidence of being a shrewd observer, though he had to observe under the handicap of much covert governmental opposition and a thousand courteous hindrances—the Japanese are doing a fine job in sanitation, agriculture, industry and administration. Japanese authority is not disliked by the natives; they find it better than the German, and infinitely better than that of the Spaniards who held the islands until 1899. There is no evidence that the Japanese are fortifying the islands, and no very convincing evidence that they are not. "It does not appear to be Japan's policy to fortify the islands. But no one can doubt for a moment that if war did break out, Japan would promptly make use of the islands as naval bases." The main point is that these islands, constituting all the land area (except Guam) in about two million square miles of the Pacific, are being rapidly and effectively Japanized by immigration and education. Already the Japanese population outnumbers the native. The League of Nations gave Japan the mandate, and now Japan is out of the league. Will she surrender the mandate? She will not. The principle of self-determination will make the islands permanently Japanese. Besides discussing these political and economic matters with much penetration, Mr. Price writes one of the most interesting travel books of the season.

W. E. G.

Books in Brief

THE SIXTH BEATITUDE. *By Radclyffe Hall. Harcourt Brace & Company, $2.50.*

Crofts Lane is an English rural slum, outside the town of Rother, separated from the sea by a marsh. This novel is concerned with its inhabitants and particularly with one Hannah Bullen, of gypsy lineage, an unmoral child of nature, but quite a person withal—proud, ambitious and intensely loyal to the shiftless family she so completely dominates. Miss Hall is thoroughly realistic in her treatment of the inhabitants of Crofts Lane. She spares us no details as to their lives, their language or their sanitary conditions.

CATALOGUE. *By George Milburn. Harcourt Brace & Company, $2.00.*

This first novel from the pen of a short-story writer is planned ingeniously around miscellaneous items in the fall-winter catalogues of Sears Roebuck and Montgomery Ward and the indirect influence they exert on the lives of certain backwoods villagers in Oklahoma. The style is so crisp, sophisticated and modern that it is a bit surprising to find Mr. Milburn introducing the conventional fishy-eyed banker of melodrama who holds a whip hand over the town and even deprives a cripple of his wheel chair to satisfy a fiendish revenge. The book has a trick ending, undoubtedly a carry-over from the author's short-story technique.

REACTIONARY ESSAYS ON POETRY AND IDEAS. *By Allen Tate. Charles Scribner's Sons, $2.50.*

Mr. Tate's views on poetry are reactionary only in the sense that he is opposed to the so-called "revolutionary" poetry which is conceived as an instrument of propaganda for social and economic reform. Literature, he thinks, has been too much confused with politics. In his chapter, Three Types of Poetry, he discusses first the spirit of the practical will in poetry which, up to the seventeenth century, leaned upon morality and allegory and in later days, upon science; second, romantic irony, which is a reaction from the first attitude; and third, real creative poetry, exemplified most perfectly in Shakespeare. Mr. Tate considers in detail the work of four American poets, and there are a number of other fine and scholarly essays on related subjects.

HENRY HARMON SPALDING, *Pioneer of Old Oregon. By Clifford Merrill Drury. Caxton Printers, Caldwell, Idaho, $3.00.*

Everybody knows something about Marcus Whitman and the story of how he "saved Oregon." Even the controversy about the amount of credit due him has extended his fame. Jason Lee has more recently gained the recognition he deserves. Dr. Drury has found in Henry Spalding a worthy third, no less entitled to remembrance as a planter of Christianity and a builder of civilization in the great northwest. He converted

hundreds of Indians, labored assiduously for the moral and spiritual welfare of the no less needy white settlers, and was a pioneer in agriculture and in the planting of simple frontier industries as well as in preaching the gospel. He went west with Whitman in 1836—a centennial worth noting—and lived and labored until 1874. In preparing the biography and rescuing a good name from undeserved oblivion, Dr. Drury has worked in basic materials, unpublished records and correspondence not hitherto utilized by historians.

TWENTY YEARS WITH BILLY SUNDAY. *By Homer Rodeheaver. Cokesbury Press, $1.00.*

No one knew Billy Sunday better than his music leader. If his evangelistic organization had been named as a "team," instead of a one-man show, it would have been "Sunday and Rodeheaver," and that would have been as appropriate as "Moody and Sankey." Rodeheaver's little book is not a biography but a description of the man and his methods and a tribute to one whose closest colleague was his greatest admirer.

RECOLLECTIONS OF RICHARD DEWEY, PIONEER IN AMERICAN PSYCHIATRY. *Edited by Ethel L. Dewey. University of Chicago Press, $2.00.*

The life of Dr. Dewey extended from 1845 to 1933 and included more than sixty years of professional activity. This "unfinished autobiography" records the beginnings of psychiatric research and practice, in which he was a pioneer, and particularly his work in the Illinois hospitals for the insane. Of even more general interest is the account of his experiences as a volunteer surgeon in the Franco-Prussian war.

CORRESPONDENCE

Mr. Niebuhr and Mr. Buchman

EDITOR THE CHRISTIAN CENTURY:

SIR: Tom Sawyer could have got Nigger Jim out of durance vile with ease and dispatch, but Tom had an ideology. After all, Jim was only a person. His ultimate freedom was subordinate to the escape technique. The rest is Mark Twain's story of adolescent ideology running free. In a tale it is humorous; as a permanent theory it is deadly. Mr. Niebuhr's rather vitriolic critique of the Oxford Group movement suggests that constructive social liberalism runs the danger of falling into the errors of certain extremists by becoming obsessed by form.

The writer is no conservative. He has had the words "socialist" and "radical" hurled at him more than once. He has the honor to be blacklisted in certain flag-waving quarters. Furthermore, he is not a "grouper" and has never attended a house party. He has frankly rebuked Oxfordites who thought they only were saved and their methods alone effective. In fact, the writer would even agree with Mr. Niebuhr that Mr. Buchman's remark about Hitler was ill advised. But the Oxford Group movement is bigger than Buchman. A blanket indictment of this whole movement betrays a strange lack of sympathy for an experiential phenomenon that apparently lies outside of Mr. Niebuhr's ideology.

A movement that, without refuting mass, social or proletarian factors in world evangelism, chooses to cultivate the changing process in terms of individuals, is not wholly out of line with Jesus' own methods. If this be childish and innocent, then it is so in the sense that Jesus himself pleaded for childlike simplicity. The illustrations of Amos, Jeremiah and then of Jesus' judgment on Jerusalem, are scarcely happy. If Mr. Niebuhr will recall, their outbursts of social criticism were not a brilliant success. Amos was threatened: Jeremiah was jailed; Jerusalem crucified the Lord. After all, it was Jesus' motivating of picked individual lives that ultimately swept the whole current of history into a new channel. True, there was organization and mass effort in early Christianity, yet the "system" was never cleaned up for the Christians. Instead, they leavened the system. Rome died, but Christ lived on.

History is not just a succession of great men, yet is it not rank mechanism to posit vast social movements, presumably impersonal and resistless, upon the waves of which are tossed up chance leaders? This is another item dear to the ideology of certain social revolutionaries. Must we accept it in order to be effective social changers? Is anything else a fascist philosophy?

The writer holds no brief for anybody, Oxfordite, capitalist, proletarian. He is fairly sick of all the "systems" in vogue or advocated. He is such a rabid peace man that he would not favor force or revolution for the attainment of the highest social goal. But he is in a position to observe. Say what we will, lives are being changed about us. There may be other ways, but this Oxford Group movement is also a way. In Scandinavia and Britain things have been happening. Any movement that calls sincere folk to higher planes of prayer, communion and conduct has a right to fair consideration. If we cannot assume the validity of God-guided lives; if we cannot accept the importance of the individual in social processes; if we cannot allow a consecrated group of Christians to labor on the conviction that they are called to meet a crisis, then we had better close our Bibles and our churches.

Maybe Oxfordites do fall short of perfection but no more so than other world changers who measure by a fixed ideology, and would condemn that which does not fit their mold. At least the groups leave behind a trail of cheer, good will and renewed lives. Fixed vocabulary and ideas are causing enough grief without Christian leadership adding to the witch's brew of misunderstanding.

Univ. of Southern California, Los Angeles, Calif. — CARL SUMNER KNOPF, Dean, School of Religion.

EDITOR THE CHRISTIAN CENTURY:

SIR: I could hardly believe my eyes when I read in The Christian Century for September 9 the statement Frank Buchman gave out to the press in which he said, among other things: "I thank heaven for a man like Adolph Hitler. . . ." This statement is as amazing as the prayer which Billy Sunday offered in the house of representatives during the war. (See "Jesus or Christianity" by Kirby Page, p. 227.) That the leader of a responsible religious movement in America and England could make such a grotesque statement in all seriousness is indeed appalling! A vast majority of thoughtful people will read the statement with revulsion, of course, but I suspect there is no way of determining how many of Mr. Buchman's followers said "Amen" when they read it. They probably concluded that he was divinely guided to make the statement, and since he was guided he must mirror the divine attitude in the matter.

It was with much satisfaction, therefore, that I read Reinhold Niebuhr's article "Hitler and Buchman" in The Christian Century. No one in America, it seems to me, was better qualified than Dr. Niebuhr to reveal the naïveté in the belief that any country can have a God-guided dictator. Religious thought in America cannot go far wrong as long as Reinhold Niebuhr is speaking and writing.

Presbyterian Church, Milan, Ohio. — MYRON K. HUME.

EDITOR THE CHRISTIAN CENTURY:

SIR: The church has done a great work throughout the centuries. But it would have done an even greater one had it paid more attention to really winning the leaders of the world's thought and action. It took laymen's commissions to point that out. The church is realizing this sort of failure with reference to its work in India, where the bulk of Christian adherents are from the "untouchables" or low-castes. This is not to deprecate the splendid contribution made by individual leaders arising from such communities. The church spent its strength mainly among such classes because the results per dollar came easier, or at least the visible

results. It now realizes that it should have tried harder to win the Brahman and the high-caste man, and not to have worried so much about outward results. The winning to Christ of the Cromwells, the Napoleons, the Hitlers, the Mussolinis, the Stalins, the Henry Fords, in addition to the hoi polloi, is the essential work of the church. We should rightly thank the Oxford Group movement for stressing this feature of the strategy of evangelism.

Second Congregational Church, Palmer, Mass. EMMONS E. WHITE.

The Preaching Mission

EDITOR THE CHRISTIAN CENTURY:

SIR: Returning from the Indianapolis preaching mission, which to me was a glorious mountain-top experience, one of the first things I read was the article by Mr. Knox, "The Preaching Mission Starts," in The Christian Century. The programs of the missions have probably been altered some since their beginning, but as far as the Indianapolis services were concerned I had no feeling that the social gospel was being slighted as Mr. Knox thinks it was at Pittsburgh, nor did I hear anyone else voice such an opinion.

Over a thousand ministers were reported in attendance at their sectional meetings. The spirit of every service was reverential and inspiring. As Mr. Knox states so well, there was much said about deepening the personal religious experience. But the social note, the seeking note, the evangelistic note, were also present. The missioners gave us the message of Jesus in a well balanced form, and with power and conviction. I am convinced that from Indianapolis "the Son of God goes forth," in the personalities of over a thousand ministers and many thousands of laymen, to lift a thousand communities and millions of lives into higher realms of spiritual and social living.

Huntington, Ind. HOWARD H. KEIM, JR.

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested in John Knox's article in The Christian Century for September 30. Shortly after reading it I received a letter from my husband who, absent on a business trip, was able to attend some meetings of the mission in Indianapolis. He said:

"The morning service was addressed by Dr. Ivan Lee Holt of St. Louis, and by Dr. Truett. Holt spoke on prophetic preaching. His speech was fair. Its one flaw was that it was to such a great extent an apology for mentioning the social gospel in this series of spiritual meetings. One listened and prayed for the church. Dr. Truett stimulated the tear glands of the brothers and sisters by the use of stories of dying men who were unsaved. There was not one word of challenge for living in the whole thing. Talk about fire insurance religion—he gave it to them with a vengeance! And did they love it! You should have heard the sniffles and seen the handkerchiefs. I felt like getting up and—well, I do not know what. I could not pray for the church after that.

"After lunch I went back to the church. On my trip I noticed a two million dollar war shrine built between the Baptist and Presbyterian churches. I went in. It was a gorgeous affair. Its magnificence put the churches to shame. I next engaged the guard in conversation. He, being a loquacious individual, was happy to indulge me. I said, 'This is a pretty big thing, isn't it?' (That's all my conscience would allow.) He replied, 'Yes, it's the greatest thing in the city. It's not done yet either. When it's done we are going to tear those churches down. They spoil the view.' A parable of what is taking place.

"The afternoon sessions were addressed by Stanley Jones and George Buttrick. Jones was saying much the same thing that he always says. He, too, was far away from the highway up and down which men and women travel. Buttrick was better—not that he dealt with social issues, but that he made no effort to avoid them. Once or twice he actually suggested without apology that faith without works is dead. He saved the day for me.

"This preaching mission is but another indication of the spirit of reaction of our times. Where will it end? I do not know. But this I do know: that it is time for us to build good foundations, for there is a storm coming. And I feel (though sometimes my faith wavers) that through this turmoil God will build another part of the coming world. In the meantime we must wait, praying that the light will not go out. I suppose I should say, in the meantime we must protect the light with our lives."

Because my husband has not yet returned, and I have hence had no opportunity to consult him about the use of this excerpt, it seems but fair that this be anonymous.

New Jersey. A WIFE.

The Question Box

One of the sentences in the sermon on the mount, which is reported as an utterance of Jesus, is this: "Ye have heard that it was said, 'Thou shalt love thy neighbor and hate thine enemy.'" (Matt. 5:43.) It is understood that the various references to the teachings of the past in this discourse refer to sayings in the Hebrew code of Moses, and in Leviticus 19:18 the first part of this saying is given, "Thou shalt love thy neighbor as thyself," but the second part, "And hate thine enemy," does not appear. There is no command in the laws of Moses that one should hate his enemy. Is not this a total misrepresentation of the spirit of the ancient law on the part of Jesus? H. W. P., Duluth, Minn.

IT IS TRUE that this saying of Jesus does not quote any precise utterance of the Old Testament. It is also true that the general spirit of the Mosaic codes is kindly, toward both friends and strangers, particularly the laws of Deuteronomy. Yet even in that body of statutes the attitude toward foreigners is often suspicious and unfriendly, as in the reference to Ammonites and Moabites in Deuteronomy 23:3-6, "Thou shalt not seek their peace nor their prosperity all thy days forever." Such passages are to be found scattered through the Old Testament. Even the book of Psalms, the most elevated and spiritual of all portions of the Hebrew scriptures, contains an entire list of so-called "imprecatory psalms," (e. g. 41:10; 137:7-9, etc.) in which the hatred of Israel against the neighboring nations is poured out in unmeasured volume.

It was no single saying of the ancient classics that Jesus was quoting, but the sum of many passages of which the meaning was unmistakable. This is not an unusual method of the New Testament speakers and writers in dealing with Old Testament themes. There are numerous instances in which the New Testament writers refer to sayings in the older scriptures as though there were explicit utterances in mind, whereas one searches in vain for such quotations. In such cases the intent and purpose of the classic teachings as a whole have been summarized without a definite and concrete text available.

Instances of this character are found in New Testament statements regarding the sufferings and death of Jesus, or his resurrection on the third day, as though there were explicit predictions of these experiences of the Master. Their general import is suggested by references to national or individual narratives of the past, which either anticipate a messianic age to come, or lend themselves to application to the ministry of our Lord. The practiced student of the Bible is not perplexed by this familiar usage of the scriptures, and is able to discern their value even in the absence of specific relationship between what tradition insists is a case of "prophecy" and its "fulfilment."

Furthermore it must be remembered that Jesus was bringing no indictment against the Hebrew scriptures, which he held in the highest reverence, and obedience to which he held to be a primary obligation. He wished however to carry out their spirit to its legitimate ends, and to lift their teachings to the higher level of universal love and good will. He wished to make it clear that while the unhappy conditions of Israel's life in the midst of foreign oppression and domestic misadventures led at times to outbreaks of anger and the desire for revenge, all this was alien to the deeper purpose of the ancient laws, and to his own designs for a new and better social order. He would have his friends forget the hatreds and inequities of the past and fix their minds upon the great prophetic injunctions, to love the Lord and one's neighbor, to deal justly, to love mercy, and to walk humbly with God.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Peace Meeting In Los Angeles

Kathleen Norris Speaks at Well Attended Rally—Campaign Turning Into Reform Crusade

(Southern California Correspondence)

LOS ANGELES, Oct. 10.—The first of the great fall gatherings of interest to church people in Los Angeles has been held, when the Emergency Peace campaign mass meeting convened at First Methodist church, with Kathleen Norris, celebrated novelist, as the headline speaker. The church auditorium seats almost 3,500 people, and was filled almost to capacity in spite of the rival attraction of a gigantic electrical display in celebration of the arrival in the city of the first electrical power from the Boulder dam. Notwithstanding the fact that the crowd on the streets for the parade numbered 1,000,000, according to newspaper estimates, approximately 3,000 people filled the church to listen to the discussion of peace. Francis Lederer, famous motion picture star who has given much time to the promotion of world peace, was in the audience and received an ovation. The local committee, which is extremely energetic and efficient, has already organized more than a score of mass meetings in the smaller cities surrounding Los Angeles, and the movement is getting much popular support. Because of the fact that the proposals offered at these meetings are sane and reasonable—measures that are within the reach of immediate action—some of the groups formerly antagonistic to peace meetings are giving more or less tacit approval. The newspapers are giving about as much space as could be expected, but the effect through the churches is very encouraging.

* * *

Southern California's Political Situation

The local political situation is of enormous interest to church people because of the fight that is being made for the office of district attorney. Mr. Buron Fitts, incumbent, has lost the support of great numbers of his former adherents—the dry element—because of alleged vice conditions in the county. His opponent, "Judge" Harlan Palmer, of the Hollywood Citizen-News, drafted for the race, is making a most peculiar campaign. He refuses to go out and make any speeches, never allows any editorial in behalf of his candidacy to appear in his own newspaper, relegates the election news concerning the race to inside pages, and requires that every person donating any money to the campaign shall sign an oath that Harlan Palmer is to be under no obligation of any sort because of the contribution and that the donor has never been solicited in any fashion by the candidate. In the meantime he is being made the victim of a vicious mud-slinging campaign, most of which thus far seems to have reacted to his advantage. The preachers of the county, in a very large majority, favor Judge Palmer and the election is taking on the aspect of a crusade.

* * *

Local Option Fight On

The liquor fight in California, to which the drys are giving considerable attention, centers around two proposals which go on the ballot, each professing to be a liquor control measure. The first is offered by the liquor interests of the state. It proposes setting up a state liquor control board which becomes practically irremovable, which shall have power to grant any licenses within the state, allowing the people no power of protest except by appealing to city councils or boards of supervisors. It creates a crew of 25 confidential agents, outside of civil service, whose salaries and duties are undefined, thus opening the way for the creation of a political machine of gigantic power. It defines 3.2 beer as non-intoxicating, thus allowing its sale at soda fountains and candy stores, making it available to school children and rendering the conviction of drunken drivers almost impossible. Any drunken driver could be released if a bartender swore that he had been drinking beer only. The measure proposed by the drys, on the other hand, is a straight local option measure, giving any community the right to vote on the matter and control the traffic as it pleases. The state is being pretty well covered by the drys, and nearly 200 radio addresses on the subject are scheduled.

* * *

Preaching Mission Again

Local plans for the preaching mission include noon meetings in a downtown theater, the rental of the great Shrine auditorium which seats 7,000 people, a widespread follow-up throughout the southland, and hundreds of preaching missions in local churches. It looks as though this movement will really stir southern California.

* * *

And So Forth

Aimee Semple McPherson is in the courts *this* week on account of a controversy with her daughter over the management of Angelus temple and its radio station. On one side of the row are Mrs. McPherson and her son Rolph, and on the other, "Ma" Kennedy and Mrs. McPherson's divorced daughter, Roberta. And thus we are treated to another humiliating spectacle of a court procedure, exposures, family quarrels, incriminations, charges, etc.

Los Angeles' community chest seems to have promise of the best support this year for many years. The preliminary campaign is under way and is receiving gratifying response.

Two pastors of this city enjoyed a unique pleasure this fall, when the son of each, on the same day, set out for theological school. Herbert Booth Smith, jr., son of the pastor of the great Immanuel Presbyterian church, was accepted by his presbytery as a candidate for the ministry, and Frank E. Smith, son of the pastor of First Methodist church (this writer), set out for Garrett Biblical institute.

ROY L. SMITH.

Fosdick Fosters Refugee Appeal

Conference at Riverside Church Considers Plight of Non-Nazi Germans —Reissig Resigns Pulpit

(Correspondence from New York)

NEW YORK, Oct. 12.—Sixty-one distinguished ministers and laymen met at the Riverside church last Tuesday, at the invitation of Dr. Harry Emerson Fosdick, to discuss the problem of the German refugees, to challenge the philosophy that is driving them out of Germany, to tell of their plight, to extend the hand of fellowship and to offer aid and succor. It was an earnest gathering and an impressive one. Dr. James G. McDonald, former commissioner for the League of Nations, who made a special report on the plight of the German refugees which appeared in The Christian Century for Jan. 15, 1936, was one of the speakers. So was Prof. Paul Tillich, now of Union seminary and himself a refugee. Dr. Henry Smith Leiper and Prof. John Whyte also spoke, and Dr. Fosdick presided. It is impossible adequately to describe the spirit and tone of this conference. There have been larger gatherings and more vigorous denunciations, but there has perhaps never been evidenced a deeper and more tragic awareness of the significance of what is happening in Germany today, than was evidenced at this gathering on the part of speakers and hearers alike.

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Funds Desperately Needed By Refugees

The temper of the gathering at its close can be judged from this excerpt from the resolutions which were unanimously adopted: "As Christian clergymen and laymen, devoted to ideals of freedom of religious worship, of speech, press and assembly, we have been appalled by the revelations made by men who have personally visited Germany and by individuals who are thoroughly familiar with the tragic conditions in which several thousand heroic Christian refugees from Germany have been placed through no fault of their own. We hereby record our sense of the imminence and urgency of the situation in which the Christian refugees from Germany find themselves. . . . We express the hope that every Christian clergyman in the United States will acquaint himself with the facts and place before his congregation the desperate need of these refugees so that funds may be raised to save them from extinction. . . . We note with profound gratitude that relief has in many instances been extended to Christian refugees by Jewish organizations, despite their crushing responsibilities for refugees of their own faith. . . ."

* * *

Motion Pictures Remain 'Within the Law'

Early this year the motion picture theaters and the children of the city rejoiced

because the ban against unaccompanied minors had been removed. It was removed because it was ineffective. Children would wait near the entrance of the theater until they spied some friendly stranger who would consent to "accompany" them inside. Once past the ticket-taker the youngsters were free to enjoy whatever fare the managers chose to provide for them. The new regulations require that special sections, with properly qualified matrons, be provided for the children. Ninety-four unexpected visits by the mayor and other officials revealed that only two theaters failed to provide a matron. The other 92 proved satisfactory to the mayor. New York parents, too, it seems, would be unwilling to go back to the old arrangements. Needless to say, the quality of the pictures in this city is neither better nor worse than it is elsewhere. There are only more of both kinds. That problem, outside the aegis of municipal regulations, still rests squarely on the shoulders of managers, parents, public and producers.

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Herman F. Reissig Resigns Brooklyn Pulpit

Rev. Herman F. Reissig, for over six years pastor of the Kings Highway Congregational church, took his people by surprise when, after the Sunday service on Oct. 4, he announced his resignation, effective Jan. 1. Mr. Reissig came from Bridgeport, Conn., to his present pastorate in 1930. A heavy indebtedness, coupled with rapid changes in the population in that part of the city, made the Kings Highway church a difficult field. It became more difficult still when the minister, a vigorous preacher of the social gospel, attempted to make the message of the church relevant to our times. Lacking the necessary institutional support for the program he projected, Mr. Reissig feels unable any longer to remain as pastor. As his valedictory he is preaching a series of sermons based on the present social conflict and his observations during last summer when he was an exchange preacher in Great Britain. The series includes such subjects as "The Pacifist's Dilemma," "The Demand for a New World" and "Religion and the Awakening of the Masses." He is undecided as to his future course, and does not know whether he will seek or accept another pulpit.

* * *

Religion Plans for 1939 World's Fair

With the advance announcement that New York city will have a world's fair, and the preliminary disclosure of the theme and the plan, religious leaders and peace lovers are beginning to inquire whether and how much the fair will stress the place of religion in the civilization that is to be, and to what extent the problem of world peace will be dramatized. Already there are echoes in the pulpits, and they will increase in number and in volume as the great exhibition of 1939 evolves out of the Flushing swamps. That the ministers will be given an opportunity to express their views is quite certain; but Dr. Charles Francis Potter, of the First Humanist society, has already advanced the criticism that whereas there are ambitious plans for an "Army and Marine camp" there is as yet no provision for a hall of peace. He has also pointed out that as yet no plans for the glorification of literature and music to match the proposed glorification of art have been revealed.

* * *

More Honors for Dr. Cadman

Dr. S. Parkes Cadman is still being missed in Brooklyn. Last week the officials of his church (Central Congregational) announced that as a memorial to the great radio preacher they had arranged a series of sermons by many of America's outstanding clergymen. Yesterday it was Dr. William Lyon Phelps, next Sunday it will be Dr. Charles L. Goodell, and each Sunday thereafter, until the end of the year, some other visiting preacher will be in the pulpit. To match the tribute paid by his own church a Cadman memorial service was held at Carnegie hall yesterday morning under the sponsorship of the National Council for Jews and Christians and the Free synagogue. The speakers were Dr. Stephen S. Wise, Dr. Everett B. Clinchy and Dr. Henry Smith Leiper.

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Armistice Day Program at Madison Square Garden

One of the most colorful and inclusive peace demonstrations ever held in New York city is being planned for Armistice day and the Madison Square Garden. Dr. Frank Kingdon of Newark university will preside; Senator Gerald P. Nye and Norman Thomas will be the principal speakers; Dr. Sidney E. Goldstein will conduct a peace poll; the students of the Brookwood Labor college will present a pageant, and a chorus of 135 voices from the International Ladies' Garment workers' union will sing. A publicity campaign designed to reach every minister and churchgoer is being launched and 25,000 people are expected to be present when the program begins.

EDWIN T. BUEHRER.

Methodist Protestant Conference Votes Against Unification

The Eastern conference of the Methodist Protestant church, meeting at Atlantic City on Oct. 9, voted by 69 to 32 not to approve the pending plan for unification of the three major branches of American Methodism. Press reports indicate that the vote was influenced by fear of the theological and social liberalism of the Methodist Episcopal church. Ten conferences of the Methodist Protestant body have approved unification; approval by 16 is required to bring that denomination into the union.

United Church of Canada Elects New Moderator

The seventh General council of The United Church of Canada, which met recently in Ottawa, elected as moderator to succeed Dr. Richard Roberts, Dr. Peter Bryce, secretary of the missionary and maintenance fund of the church. Besides, Dr. Bryce, Principal A. S. Tuttle of St. Stephen's college in Edmonton and Dr. W. L. Armstrong, minister of Dominion church in Ottawa, were nominated for the moderator's office. Dr. Bryce was elected on the first ballot.

John Milton Moore at Oak Park Church

Dr. John Milton Moore, well known Baptist minister, is serving as supply pastor at the First Baptist church in Oak Park. Dr. Harold Stanley Stewart was formerly pastor of this church.

Preaching Drive Stirs Indiana

Campaign in Indianapolis Spreads to Rest of State—Forums Announce Programs—Pulpit Changes

(Correspondence from Indiana)

INDIANAPOLIS, Oct. 10.—The National Preaching mission was an event of great significance to the churches of this city and state. Already preaching missions in city centers are being arranged through the committee, to include such centers as Evansville, Terre Haute, Anderson, South Bend, Fort Wayne and others. In some sections, counties are following up with intense preaching missions.

The mission made its greatest contribution to the lives of ministers. In spite of rain about 800 were in attendance from this and adjacent states. The mission exalted the ministry and confronted it with its high task. Churchmen were made aware of the power and necessity of the gospel, as well as its availability in this age. The balance of social and individual salvation was kept, supreme emphasis being put upon the necessity of making definite, personal decision for the gospel. The team exhibited no preaching "stars," but all were subordinate to the higher cause. There is no doubt but that Indianapolis churches will take their tasks much more seriously than ever before because of the preaching mission.

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Catholic Forum to Present Prominent Intellectuals

Starting Nov. 8, the second annual Catholic forum will present a series of lectures featuring prominent thinkers. Michael Williams of the Commonweal will speak first, after which such speakers as Arnold Lunn of London, Francis Sheed of the Sheed publishing house, Dr. Mortimer Adler of the University of Chicago and J. Moss Ives will follow. The subjects to be treated in their order are "World Crisis and Catholic Action," "Science and the Supernatural," while Dr. Adler will speak on "Theology, the Queen of the Sciences" and Dr. Ives on "Thomas Aquinas and the American Constitution."

* * *

World Problems on Jewish Forum Program

The Jewish community center will conduct its 11th series of lecture-forums with such speakers as Edgar Ansel Mowrer, Samuel Schmalhausen, Herbert Agar, Erskine Caldwell, Isaac Marcosson and Dr. Milton Steinberg, now of New York but formerly of this city. Such subjects as "Spain's Revolution and World Peace," "The Cult of Personal Pleasure," "The Constitution and the Courts," "Americans, Where, How, Why They Live," "The World Welter" and "The Jewish Problem Reconsidered" will be discussed.

* * *

Many Pulpit Changes

Several changes in pastorates have recently taken place. Rev. O. Herschel Folger of First Friends church has been invited to the pastorate of the Whittier, Cal.,

church, one of the largest Friends' churches in this country. Dr. A. Woodard, for a number of years pastor of Meridian Street Methodist church, is now pastor of the Irvington church of this city, while the pastor of Irvington church becomes pastor of Central Methodist church of this city, recently served by Dr. F. D. Skinner, who has removed to Chicago. Dr. Logan Hall from Evanston, Ill., is now pastor of the Meridian Street church. Rev. Henry Chace has assumed the pastorate of Washington Street Presbyterian church recently vacated by Rev. T. J. Simpson. Rev. N. G. Talbott of Broadripple Methodist church is now in Jeffersonville.

* * *

Celebrate 15 Years of Cadle Tabernacle

Wherever I go people seem to know E. Howard Cadle, through his wide broadcasts. He celebrates the 15th anniversary of his Cadle tabernacle tomorrow. Several thousand are expected to come by special trains and cars, arriving from adjacent states as well. Tomorrow, three paintings will be unveiled, one of Mr. Cadle's mother, one of his wife and one of himself. They were painted by a Mr. Maas, a Spanish artist. Cadle's work was begun in 1921, and dedicated by Gipsy Smith. It is called interdenominational, has a chorus of 1,400 enrolled voices that sing over the Mutual broadcasting system, and Cadle conducts the "Nation's Family Prayer" period over the same system each morning. He claims that over 90,000 confessions of faith have resulted from his work in personal or radio address. Mr. Cadle is a lone-eagle, a free lance. He has purchased an airplane to fulfil his dates. He recently married a couple in a plane. There are many who feel that his work has merit, and others here who feel that his work is a travesty upon the dignity of Christianity.

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And So Forth

The first Indianapolis ordination of a Unitarian minister takes place tomorrow afternoon at the All Souls church, Dr. F. S. C. Wicks, pastor. Truman L. Hayes, formerly of Cambridge, Mass., and a recent student at Meadville Theological school, will be ordained and installed as assistant pastor of All Souls church. Dr. Charles Lyttle of Chicago will speak and Rabbi Morris Feurlicht will be a guest.

Dr. David Jacobsen will become assistant to Rabbi Feurlicht of the Indianapolis Hebrew congregation. Dr. Jacobsen has a doctorate in semitics from Cambridge, England. He was also associated with the work of the West Central Liberal congregation in London. He studied at Cincinnati Hebrew Union college.

Dr. Ralph Sockman speaks next Tuesday at the anniversary dinner of the city Y. His subject is "Twentieth Century Pioneering."

The newly elected officers of the state pastors' association are Rev. C. B. Swartz of Bloomington, president; Rev. A. C. McPheeters of this city, vice president; Rev. Arthur Cowley, Shelbyville, secretary, and Rev. Thomas Stovall of Rochester, treasurer.

Major DeBevoise of Iowa has been named as the new director of Salvation Army work in Indiana. Brigadier James Murphey has been transferred to Detroit.

E. G. HOMRIGHAUSEN.

Committee Kills Ward Charges

Newspaper Notice Only Attention Given Attack on Union Professor—Bishops of Anglican World to Meet

(Correspondence from Chicago)

CHICAGO, Oct. 12.—Charges of "immorality" and "imprudent and unministerial conduct," leveled against Dr. Harry F. Ward, of Union Theological seminary, New York, by Rev. Rembert Gilman Smith, of Pryor, Okla., a minister of the Methodist Episcopal church, south, received more attention from the newspapers than all other business conducted at the 97th annual session of the Rock River conference of the Methodist Episcopal church, held in the Austin church, Chicago, Oct. 6-11. But the attack really was of no importance. It was part of the agitation against Dr. Ward because of his presidency of the League against war and fascism and his leadership in the Methodist federation of social service. The alleged "immorality" consisted of alleged teaching of "the social or communal ownership of property." Dr. Ward, although resident in New York, is a member of the Rock River conference. Bishop Waldorf expressed the opinion that "the matter involved here has no real place at this session," but referred Dr. Smith's communication to the committee on daily procedure for decision. The committee ruled that the charges had no standing in the conference.

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Urge Ministers to Oppose Fascism

That such attacks will not close the mouths of liberals in the church was evidenced by the address of Rev. Charles C. Webber, of New York, field secretary of the Methodist federation of social service, at a largely attended banquet held during the conference session. He urged resistance by nonviolent means to an American type of fascism which he believes to be developing in America, and which he saw symbolized by the recent arrest in Terre Haute, Ind., of Earl Browder, communist candidate for president. He maintained that ministers and laymen are justified in trying to fashion a new and more humane social and economic order. Among the present urgent tasks he included the maintenance of civil liberties, and "aid to the unemployed to organize so that they may get a living wage."

* * *

Methodists Reorganize Conference Boards

Much more important matters than Dr. Smith's charges occupied the attention of the conference. A plan of reorganization of both the ministerial and lay conference, merging numerous boards and commissions into five major commissions, was submitted by Bishop Waldorf and approved. The "Million Unit Fellowship," intended to redirect and invigorate the spiritual life of the church and undergird its giving to missions and benevolences, was launched. The merger of northern, southern and Methodist Protestant churches was approved. The report of the Christian citizenship commission formally protested against the administration of relief in Illinois as "wholly inadequate, vacillating in policy, and increasingly incompetent," and condemned recent legislation shifting the relief burden to township units as "a reversion to English law pauper practice of 300 years ago." The report also condemned increased military and naval expenditures.

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Evangelical and Reformed Conference

Relief problems were the principal subject of discussion at the regional conference of Evangelical and Reformed churches which began its sessions in Immanuel Evangelical church on Oct. 7. The pastor of the church, Rev. Herman J. Schick, welcomed delegates from 60 churches. Consideration of the question, "Where are we going in relief?" took the form of a panel discussion, led by Rev. J. P. Meyer, of St. Louis, Mo., and participated in by Joel T. Hunter, director of the United Charities; Joseph L. Moss, director of the Cook County bureau of public welfare; Frank McCulloch, attorney and a member of the Congregational council of social action, and Mrs. L. C. Robbins, social worker.

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The Bishops' Conference

The conference of Episcopal bishops is expected to formulate a revision of the famous Chicago-Lambeth Quadrilateral, the 50th anniversary of which will be celebrated by the holding of this conference. World peace will be extensively discussed with a view to the possible calling of a world conference on this matter of paramount importance. The first three days is to be given to the meeting of the house of bishops, the last three to the Pan-American conference.

* * *

And So Forth

Dr. George W. Taft, after 20 years of effective service, has resigned the presidency of Northern Baptist Theological seminary, on account of ill-health, and Dean William L. Ferguson has been elected to succeed him.

Rev. H. S. Anderson, pastor of the Warren Avenue Congregational church has resigned to accept the pastorate of First Congregational church, Washington, D. C.

Dr. John M. Moore, formerly pastor of Marcy Avenue Baptist church, Brooklyn, and, until two or three years ago one of the secretaries of the Federal council of churches, has been called as acting minister of First Baptist church, Oak Park. This church became vacant by the resignation of Dr. Harold S. Stewart, after ten years of distinguished leadership, to become pastor of the Ashland Avenue Baptist church, Toledo, Ohio.

Maxwell S. Stewart, Edgar Ansell Mowrer and Clifton Utley, three recent speakers before the Chicago council of foreign relations, all see the Spanish civil war as a struggle of the privileged classes to gain control by establishing a fascist dictatorship against the expressed will of the people, rather than a struggle between communism and fascism.

Dr. Horace J. Bridges recently celebrated the 25th anniversary of his leadership of the Chicago Ethical society.

CHARLES T. HOLMAN.

Asserts Memphis Teachers Gagged

High School Instructor, Resigning, Makes Charges Against Control of Schools—Pastoral Shifts

(Correspondence from the Mid-South)

MEMPHIS, Oct. 8.—The squelching of all freedom of speech in the public schools of Memphis was again brought to public attention recently when W. E. Althauser, a teacher at Snowden junior high school, resigned with the statement that no Memphis teacher "dares open his mouth." Last spring the Memphis political machine served notice on the local chapter of the Teachers' union to surrender their charter under threat of the expulsion of all teacher members. The union collapsed almost overnight. During the summer the janitors were told they might not belong to a national union and one man lost his place for being too outspoken in opposition. One minister in the city of Memphis, Rev. C. W. Witt, a Methodist, dared espouse the cause of the unions on the city payroll. There are today no city employes who are union members. As there is no civil service for anyone it is obvious that the machine has a Hitler-like control over the municipality. The dictatorship of E. H. Crump is said to be benevolent and economical, but that Memphis is in for revolution of a radical character when Mr. Crump lets go the reins seems inevitable.

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Quakers Finance Anti-War School for Workers

Commonwealth college carried on an interesting activity this past month in the form of an anti-war school for southern workers. Finances came mainly from a group of Friends under the sponsorship of the labor division of the Emergency Peace campaign. The school lasted three weeks. Said Victor Reuther, one of the teachers: "This is the first time in history an attempt has been made to train workers from the docks, factories and farms in methods of war resistance."

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Fearless Editor Supplies Liberal Leadership

The Tupelo Daily Journal is one of the hopeful signs that Mississippi is waking up. Its editor, George McLean, was at one time a teacher of economics in Southwestern college, Memphis. He was "not invited to return" after a year of active participation in the affairs of the unemployed in Memphis early in the depression. Located now in the first city to adopt TVA power, he not only leads northeast Mississippi into liberal ways of social thinking but he is a thorn in the side of the state's reactionaries everywhere. Recently when Gov. White's industrialization bill came before the state legislature at Jackson, it was Mr. McLean who gave the journalistic support to a strong minority effort to kill the bill. He pointed to the wretchedly low wages being paid in Columbus, West Point and Aberdeen, where there are already factories which came under a guarantee of a building, no taxes for a number of years, and the lure of a state without laws for the protection of labor. He showed that the towns of the state would begin outbidding one another to get sweatshops and would overtax themselves with bond issues to provide factories for the sweaters without any guarantee of continued operation until the cost is paid for. This subsidy to industry, however, passed the legislature and it is expected that many towns will now follow the examples of the cities already mentioned.

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Scripps-Howard Buys Famous Conservative Newspaper

The people of Memphis were electrified one day this week to open their Commercial Appeal and read a statement from James Hammond, president of the publishing company, to the effect that he had borrowed money to buy the paper a few years ago; borrowed the money from members of the Scripps-Howard organization; that now he was retiring from the presidency and that the paper would become a member of the Scripps-Howard chain. Memphis already has an evening paper, the Press Scimitar, a paper thoroughly Scripps-Howard in its policy. The Appeal, on the other hand, has been a powerful organ representing the viewpoint of the planters, business interests and the solid south democratic politics of the mid-south. With the exception of a new president—John Sorrells, Scripps executive born in Pine Bluff, Ark., who began his newspaper career on the Pine Bluff Graphic—it is announced that the personnel of the Appeal will remain unchanged. That there will be change in editorial policies so far as national affairs is concerned seems to follow from the Scripps connection. It will be calamitous if the Appeal and the Press Scimitar come to represent just one point of view.

* * *

Tennessee Presbyterians Stress Social Issues

The synod of Tennessee of the Presbyterian church, meeting in Memphis, elected as its moderator to succeed Dr. Charles H. Diehl the Rev. Frank Ligon, pastor of First Presbyterian church of Columbia, Tenn. The resolutions of the synod placed the strongest emphasis upon social issues taken by a synod of this conservative denomination within my memory.

* * *

Many Changes in Pastorates

Changes in Memphis clergy include the coming of Rev. Mark Ferges from First Baptist church, Ridgely, Tenn., to Merton Avenue, Memphis. Rev. W. R. Byrnes succeeds Rev. R. H. Grant as assistant at St. Peter's Catholic church. Father Byrnes is a Chicago boy who graduated from the Quigley seminary before joining the Dominicans. Rev. Charles Seymour, for the last year assistant at Calvary Episcopal church, succeeds Rev. M. L. Tate, recently resigned from Holy Trinity, Memphis. Rev. J. J. Walker, minister of East End Christian church, has been elected president of the Christian (Disciples) ministers association of Memphis. Dr. James I. Vance, who retired recently from First Presbyterian church of Nashville at the age of 75 years and after 32 years of service in the one church, will be pensioned by the parish with a provision for Mrs. Vance.

JOHN CLARENCE PETRIE.

Co-op Congress Registers Gains

Columbus Gathering Draws Record Attendance—Tensions Within Movement Come Into the Open

(Special Correspondence)

COLUMBUS, O., Oct. 10.—Officials of the tenth biennial congress of the Cooperative League of the United States attributed a part at least of the large attendance at the three-day session here to the interest which has lately been aroused in the movement among religious people. A considerable factor in this new interest, it was generally agreed, was the visit of Kagawa, famed Japanese evangelist, to the United States during the first half of 1936. Whatever the cause, preachers, priests and rabbis mixed in encouraging numbers in the crowded hotel with cooperators, labor leaders, business men and professors. Their attitude was expressed by Rev. G. A. McDonald, S.J., editor of the Queen's Work of St. Louis, who said concerning his own church: "The Roman Catholic church strongly desires to see the cooperative movement develop and regards its extension as an integral part of its Christian social order program. This is one of the few movements which has really united Protestants, Jews and Catholics."

Mr. Filene Takes His Stand

One of the high points of the conference was the declaration by Edward A. Filene of his "final separation" from the profit system. With a strong "here I stand; God helping me, I can do no other" attitude, the 75 year old Boston merchant, who had been made a multi-millionaire by the profit system, indicted that system for its failure to distribute the plenty which America has produced. "We business men have been opposing the cooperative movement because it brings a basic change in the control of business," he said. "We have had control. The cooperative system will shift that control to the consumers. I am in the cooperative movement because I believe that it will greatly help in the solution of the problem of distribution. . . . Business has muffed its opportunity."

That Mr. Filene does not think of cooperation as involving the displacement of the profit system, however, appears clearly enough from another part of his speech.

"There is no reason why consumer cooperation in modern America should develop the attitude toward the profit system which was natural and proper in the European cooperatives. Many industries in modern America—Ford, for example—are so directed by consumer research that they are serving the mass consumer as well as any consumer cooperative could hope to do. These industries are among the most profitable in America, but we do not begrudge them their profits." Henry Ford remains Mr. Filene's industrial hero.

It was significant that while all the speakers agreed with the indictment of the ineffectiveness of business, many did not attribute its failures to the profit system. On the contrary, there was a decided tendency on the part of such representatives of the

producers' cooperatives as Mr. Robin Hood (who is distinctly not as much at outs with the present social order as his name might suggest), and Mr. Roy F. Bergengren, of the credit unions, to deprecate critical words about the profit system. They blamed the economic ills of our day on people who rock the economic boat. Radicals, men who lack a particular kind of patriotism, and other critics and faultfinders were named. Their view is that the cooperative movement is a device which operates within capitalism, using the competitive method against its enemies and measuring success by the same money standards. They were emphatic in their repudiation of the language of idealism which they heard at Columbus and insisted that the cooperative movement must be hard-headed, practical and businesslike if it is to get on.

One of the characteristics of the Columbus meeting was this tension between the idea that the cooperative movement is an instrument of a new way of life for America and the conception that it is a better and more impregnable fortress in which the profit system can intrench itself against all comers. It is only fair to say that while these two ideas are struggling with each other, this tension does not yet seem to threaten the unity of the movement. But there are perhaps some exciting days ahead.

Relations with Organized Labor

Related to this struggle is the growing tendency on the part of some people in the cooperative movement to reach out hands of fellowship to organized labor. This wing induced William Green, president of the American federation of labor, to send a message to the Columbus congress. Mr. Green, after extending the good will of labor to the gathering, expressed his willingness for cooperation. He then pointed his remarks by suggesting that "the cooperative movement can build up its alliance with labor by insisting that the goods sold in cooperative stores are manufactured under fair labor standards, by demanding the union label and by encouraging employes of cooperatives to organize in unions."

This challenge the congress dodged altogether. In a weak resolution it sent greetings to "organized agriculture and organized labor," appointed a fraternal delegate to the A. F. of L. convention and completely omitted all mention of the union label and wage scale. It did, however, form a commission, made up of Charles M. Myers, H. M. Kallen and Dorothy Kenyon to study the relation of cooperation and union labor.

The reason for this timorous attitude on this important matter, of course, is that there are cooperatives which exploit their employes by paying very low wages, particularly when the enterprises are young, and many of them have little or no interest in organized labor. Added to that was the presence in the Columbus convention of cooperative leaders who definitely regard organized labor as an evil, and who would not give Mr. Green even so much encouragement as to recommend that cooperatives buy as many goods as they can from union label sources and that they come as near as they can to paying the union scale. On the other hand, there are many cooperatives which pay higher wages than the union scale and some which increasing are buying only from union sources.

Actions Taken

The conference passed a resolution on cooperative housing which should have influence, suggesting that the government set up a financing agency similar to the Farm Credit administration to assist in consumers cooperative housing activities. It also attacked the influence of the profit motive in international affairs and voted to raise money for the support of the cooperative movement in Spain. Persons interested in a realistic approach to the problem of international peace will welcome this resolution:

"Whereas, the cooperative movement believes that a more equitable trading relationship between nations is the only sound basis for peace and that this new basis is possible only when international trading is no longer controlled by the profit motive,

"Therefore, be it resolved that this congress reaffirm its desire for peace between nations and the need for continuing the persistent effort of the movement to create a new economic relationship which we believe will bring permanent world peace."

The convention noted with satisfaction the growth, under the leadership of the "National Committee on Student Cooperatives," of the movement in the colleges, so that there are now 160 cooperatives in 100 schools. These have 73,000 members. The desire of the 25 or 30 student delegates to the congress that a student secretary be attached to the Cooperative League to further this work was not crowned with success, but a move was launched to call together a national congress of cooperative youth within the next year. One of the reasons why certain of the older leadership of the cooperative movement look upon this prospect with mixed emotions is that such a youth congress, if it gets under way, promises to take a position definitely to the left of the movement as now constituted.

Attendance at the convention was reported to have been 689 delegates representing approximately 600,000 cooperators in 1,124 associations. HAROLD E. FEY.

Marion Cuthbert Points To Segregation Danger

Democracy is endangered by the Negro's being forced to think politically largely in terms of his own racial group, Miss Marion Cuthbert, secretary of the Y.W. C.A., declared in a recent publication of the Council for social action of the Congregational and Christian churches. "In a real democracy," she said, "important national issues would be decided, not on the sharp necessities of harassed minorities but in terms of the common good. An intelligent democracy would deliberately seek a balance of all the elements which constitute it. No group would be left outside the pale of our American life, as is the Negro, to be sought out by every radical doctrine or fanatical movement." Citing the violence practiced against the Negro, Miss Cuthbert asked: "What else than the starker forms of fascism have been practiced against a large portion of the Negro population ever since they attained the status of citizenship? The facility attained in practice upon a helpless black minority serves the forces of dictatorship well as they seek to encroach upon the American form of government."

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Churches Launch Co-op Fellowship

Independent Movement, Headed by B. E. Kirkpatrick, Formed to Conserve Results of Kagawa Tour

(Special Correspondence)

COLUMBUS, O., Oct. 11.—At a meeting here yesterday of the National committee of the Christian Cooperative fellowship, an organization created last spring to foster interest in the cooperative movement particularly in the churches, Dr. Blaine E. Kirkpatrick, former youth secretary of the Methodist Episcopal church board of education, was named executive secretary, other officers were elected, a budget was approved and a plan of work adopted. It was decided to establish a permanent office in Chicago within the next few weeks and to begin an aggressive program of education and promotion.

The Christian cooperative fellowship is an outgrowth primarily of the visit of Kagawa to America. Just before he left this country, a large number of persons, sharing his faith in the cooperative idea and convinced that the interest in cooperatives which he had aroused among church constituencies should be conserved and increased, met with the Japanese evangelist at Lake Geneva and organized the fellowship. One hundred individuals were asked to join the national committee, 20 of whom were named to constitute an executive committee. Approximately 35 of these national committee members met here yesterday, on the call of Leslie B. Moss of the International Missionary council, temporary chairman, to effect permanent organization.

Officers Elected

Discussions lasted most of the day and last night the movement was launched with genuine enthusiasm. In addition to electing Dr. Kirkpatrick to the full-time executive post, the committee named C. R. Haize of Chicago recording secretary and authorized the executive committee to elect a president and six regional vice-presidents. Of these the executive committee, in session today, has already named three, J. H. Carpenter of New York, Miss Daisy Trout of Seattle and Gardiner Latimer of Columbus. Dr. Carpenter will serve as president *pro tempore*. An administrative committee was also set up, composed of the officers living in or near Chicago and, in addition, the following individuals: E. LeRoy Dakin, Charles E. Shike, Mrs. Charles Gilkey, J. L. Reddix and Wade Crawford Barclay, who is also the chairman of the education committee.

Objectives of the Fellowship

The organization, which is described as "a fellowship of those who believe that the cooperative way of living must be speedily learned and practiced if we are ever to achieve a civilization which can honestly be called Christian," although particularly interested in the extension of the cooperative movement, conceives its task in terms of fundamental social reconstruction.

It states its objectives as follows:

"1. To provide a medium of fellowship different from any that now exists for those who are deeply in earnest about a thoroughgoing and creative type of Christianity working toward the extension of Christian principles into all areas of our social order. These fellowships will afford opportunities for members of all denominations and agencies for the public good to counsel together, give mutual aid and encouragement, and work out concrete programs and techniques of action toward achieving a more cooperative society.

"2. To work and reinforce those individuals and groups in the churches and missionary agencies of America, even though not directly connected with the fellowship, who are struggling to carry out the church's primary task of personal and social reconstruction.

"3. To aid in the development of a definite program of social education, in order that we may be able to apply intelligence and the spirit of Christ to our crucial problems.

"4. To stimulate a growing facility in, and to provide a channel for, social action, in which the major emphasis shall be upon the strengthening and multiplication of consumers' cooperatives, producers' cooperatives, insurance cooperatives, marketing cooperatives, medical cooperatives, credit unions, and other types as required, seeking to create the conditions out of which the cooperative way of life shall be achieved as a realization of the Christian ideal. It is recognized that many problems facing our social order are closely interrelated and the fellowship must stand ready to cooperate with other organizations which are primarily concerned with supporting the rights of labor, world peace, better race relations, the socializing of the monopolistic industries and utilities which supply the necessities of the people, and safeguarding civil and religious liberties.

"5. To develop, with the representatives of the Christian churches and the cooperative movements in other lands, techniques for a genuine Christian cooperative fellowship on an international scale—a cooperative world order, free from economic exploitation, conflict and war, and expressing the ideals of international brotherhood and interdependence."

Plan of Activity

The fellowship announced that it planned to move toward the achievement of these objectives by encouraging the formation of local fellowship groups in churches and communities; by the publication of pamphlets, study books, a magazine and other literature; by securing the inclusion of courses or emphases upon the cooperative movement in the curricula of religious education; by cooperating with local groups in holding social action conferences and in similar efforts; by forming a bond of connection between the church organizations on the one hand and the organizations of consumer cooperatives and of labor on the other; by counseling with denominational and interdenominational boards already having social service departments or committees "with a view to developing the cooperative ideal in their program"; and by maintaining international contacts with the Kingdom of God movement in Japan and other similar movements in other countries, and with the International Cooperative alliance, "through which the worldwide purposes of this movement may be realized."

As to the relation of the fellowship to churches and their programs, the following statement is made: "Its essential purpose is to work, in every way possible, with and through the various denominational, interdenominational, missionary, and other agencies having similar goals and employing Christian methods. It does not propose to duplicate the activities of any of the established church organizations, but rather to stimulate, and, where necessary, to supplement them. It seeks to provide for the socially minded leaders and members of all of these agencies a channel of fellowship and expression and a means to help augment the influence of these groups toward a more cooperative world order."

The Cooperative League

Yesterday's meeting of the Christian Cooperative fellowship followed immediately the 10th biennial congress of the Cooperative league of the United States, held here Oct. 8-10, which is regarded as being the most successful congress to date. The Christian Cooperative fellowship will work in the closest possible connection with the league and will regard as one of its im-

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portant objects the extension of the already rapidly growing work of that organization. It will not be in any sense a competing organization; it will not be a cooperative or an association of cooperatives, but rather a fellowship of persons who believe in the cooperative way of life and seek to promote it, in so far as possible through existing agencies. Its interest in consumer cooperatives will find expression largely through the organized consumer cooperative movement in this country and throughout the world. JOHN KNOX.

Educational Conference At Dubuque

In connection with the inauguration of Dr. Dale D. Welch as president of the University of Dubuque an educational conference will be held there on Oct. 30. President O. R. Latham of Iowa State Teachers' college will preside at the conference, at which President C. E. Friley of Iowa State college, President D. W. Morehouse of Drake university and President H. M. Gage of Coe college will read papers. At the inaugural ceremonies Dr. Harold McAfee Robinson, general secretary of the Presbyterian board of Christian education, will speak upon the subject, "The Place of the College in the Teaching Mission of the Church." Dr. Welch's inaugural address will be on "An Educational Adventure." On Sunday, Nov. 1, a convocation service will be held with President John Timothy Stone of the Presbyterian Theological seminary as the preacher.

Rabbi Lazaron Urges Religious Unity

Rabbi Morris S. Lazaron of Baltimore, addressing a mass meeting of Jews, Protestants and Roman Catholics in Washington recently, declared: "To you who believe in God I cry, 'To your tents in the name of the living God!' The problems which face us are not sectarian problems. Poverty is not Protestant or Catholic or Jewish. Graft and bribery and corruption bear no sectarian labels. Prejudice, hatred and war are the concern of us all. And at basis they are all religious problems. Let us pool our resources, organize our energy and pit the power of our living faith against the rising forces which would overwhelm all freedom and destroy that democracy without which we too are lost."

Baptist Seminary Holds Ministers' Week

150 ministers attended the annual Ministers' week at Eastern seminary, Baptist institution. The topic for the program was "Advancing with Christ." Carey S. Thomas, Hillyer H. Straton, Albert G. Williams, George Thompson, Thomas G. Lawrence and W. E. Griffiths were prominent as speakers. Among the matters discussed were "The Person of Christ," "The Use of Tools," "The Local Church," "The Bible" and the contemporary message of the Christian preacher.

Sunday Schools Show Gains

According to the announcement of Dr. Robert M. Hopkins, general secretary of the World Sunday School association, there are 34,139,624 Protestant Sunday School pupils in the world. This represents a gain of nearly 400,000 in the last four years. The report shows that there are 369,510 schools and 3,145,895 teachers.

Church Councils Expand Efforts

Vermont and Massachusetts Bodies Plan Fall Programs—Political Campaign Approaches Its Climax

(Correspondence from New England)

BOSTON, Oct. 10.—With renewed confidence our councils of churches seem to be facing facts this fall and perfecting their organization. The church federation of Portland, Me., accepted the resignation of Rev. M. E. Beem, its executive secretary for the past five years, taking effect Aug. 31; but, under its president, Rev. E. Jefferson Neal, as acting secretary, held this week an all-day retreat to prepare for the coming preaching mission, with the keynote "The Man, the Message and the Multitude." Meeting in the Hedding Methodist church of Barre, the Vermont council of religious education unanimously adopted the plan recently outlined in this correspondence, and became, as the entertaining pastor, Rev. L. H. Blackburn, puts it, "the first state to have such a thoroughgoing interchurch council, with the denominations actually becoming one for Christian service." Startled by the statements that half the population of the state are non-attendants; that 40,000 public school children are not reached by any religious education; that our "evangelism has been selfish and non-Christian," and that Kagawa was right in saying: "Whether you like it or not, there is no way out but by cooperatives," the new council courageously accepted its tasks. It challenged its youth section to undertake a program of summer work for unreached children and called forth a round of applause.

* * *

Evangelistic Appeal In Massachusetts

The Massachusetts council is preparing for its annual meeting in Springfield, Nov. 9-11. One feature will be discussion of the duties of denominational delegates. The new secretary, Dr. Frank Jennings, is winning general and hearty support. Jointly with the Boston federation, it has a department of evangelism, Rev. Rex S. Clements, chairman, which in an appeal issued this week says: "Men's hearts are being turned to God by collapse of material resources and the insecurity of the times. Kagawa's

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visit, the Oxford group, the forward movement of the Episcopal church, and especially the National preaching mission, all point the way. We would make more winsome and compelling the proclaiming of the everlasting gospel! Since a stream cannot rise above its source, we must keep our spiritual resources at top pitch."

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Rededicate Cambridge Church Auditorium

A parable, perhaps, of the spirit of the churches, was the rededication of its renovated auditorium, on Oct. 4, by Pilgrim church, Cambridge. Dr. Ralph Timberlake, president of the Massachusetts Congregational conference, congratulated its members as "custodians of the Pilgrim spirit," and added: "Now let our 170,671 members in the state resolve to fill all our 619 houses of worship every Sunday!"

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Discussion Centers Open Fall Campaign

The Twentieth Century association begins its season by announcing the engagement as its office secretary of Mrs. Grace P. Read, "known for her work with the Massachusetts council and Greater Boston federation of churches, one of the leading women of the country in that line." Its former presidents, John Graham Brooks and Edwin D. Mead, have celebrated respectively their 90th and 87th birthdays, "retaining the keenest interest in world affairs." This child of the association, the Adult Education center, under the lead of Prof. Kirtley F. Mather, 79 Mt. Vernon st., is moving to a new home.

Ford Hall forum opens its 29th season with a "challenge to the grave-diggers of democracy," quoting Emerson's words: "God offers to every mind choice between truth and repose." Ernest Toller opens the series with the question: "Are you responsible for your times?" On Nov. 8, a special meeting will celebrate the 80th birthday of Mr. Justice Brandeis.

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Fight on Liquor and Gambling Grows

The Anti-saloon leagues, cheered by the admission of the liquor dealers of the country at a recent meeting that the United States may "become dry again by the 'cell' method," are concentrating on aiding local communities in their "option" campaigns. The arbitrary overruling of cities by state liquor boards, as in granting a license near Grace church, Holyoke, Mass., helps to arouse the public. Catholic laymen told the pastor, Rev. Edwin B. Robinson: "The board would not dare disregard the protest of one of our parishes; but this makes us more fervent to secure like treatment for all creeds."

Similarly, abuses in racetrack gambling strengthen the movement in Rhode Island to make it illegal. The Grange is now enlisted. The Citizens' committee will have three co-chairmen, Jewish, Catholic and Protestant. The latter, already serving, Dr. Eward Holyoke, says: "I love horses and racing. This is not an anti-horse racing but an anti-commercialized-gambling committee."

* * *

Political Pot Boiling

Aroused by the rebuke of a legislator, "You churchmen think that you can fight without naming your opponents," the Congregational committee on moral and social welfare has sent out the record of members of the general court on the attempt to repeal the teachers' oath law. "A stand for repeal would not qualify for church support a man otherwise unworthy. Best publish a statement of the churches' stand and, alongside, the record of candidates." Similarly the Federation of Taxpayers' associations issues tables of the votes on bond issues and other measures tending to increase taxes. The modern voter must think!

Labor may swing elections. Robert J. Watt, secretary of the Massachusetts federation of labor, told the 23rd national business conference at Babson Park: "Our attitude today is one of disillusionment, disgust, resentment. On Sept. 15, taxes were due under the unemployment compensation law. One business man after another suddenly got an attack of conscience. 'Is it constitutional?' Firms went to court, not to save their money, of course, but to protect the constitution! You have been too long trying to win profits without earning them, to enjoy the privileges without admitting the responsibilities of property. What labor does tomorrow depends on what you do today."

Three thousand people in Providence and 6,000 in Boston paid 25 cents or more to hear the communist candidate, Earl Browder, advertised by his day in a western jail —which he thinks would be a good experience for every presidential candidate! "We communists," he said, "do *not* receive orders from Moscow. Against fascism and reaction, we place ourselves unhesitatingly on the side of democracy. We carry on the glorious traditions of Washington, Jefferson and Lincoln. Communism is twentieth century Americanism!"

All parties must find a way to solve pressing problems. W. R. Williamson, actuarial consultant of the social security board, told the Savings Bank association of Massachusetts that the assumption that the average citizen "will have steady employment, be able to resist the 'sales-force' of industry, save and safely invest his savings, is not founded on fact. Of 7,500,000 who reach the age of 65, 2,000,000 have jobs, 1,800,000 have sufficient savings, and the rest, nearly half, will have to be helped by friends or charity."

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America and the World

The new secretary of war, Harry H. Woodring, took an unequivocal stand before the National Guard association in Providence. "The desire for peace has never been so universal among our people. We must not and will not go to war to protect foreign investments. If isolation is thrust upon us as the only alternative to becoming embroiled in war, I am certain that we will make the sacrifice for the sake of peace."

The election by the League of Nations of Manley O. Hudson, professor of international law at Harvard, as the American judge in the world court, brings to that position one peculiarly fitted by his training, character and interest in world affairs. He has long been a champion of America's adherence. In 1932, he surveyed the first decade of the court and found that three factors had given it deep roots—the deliberate will of the nations to keep it alive, an amount of business greater than anyone had expected, and an amount of friction surprisingly small.

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Secretary of British Church Council Holds Free Churches Deprived of Proportionate Recognition

(Correspondence from England)

LONDON, Sept. 30.—The moderator of the Federal council of free churches, the Rev. M. E. Aubrey, who is also the secretary of the Baptist union, dealt last week with an important issue when he pleaded for a larger participation by the free churches in the representation of the religious side of the national life. At once there comes to mind the ceremony of the coronation in May. In national ceremonies in recent years, there has been a free churchman appointed to read the lesson in St. Paul's. Dr. S. M. Berry read the lesson at the jubilee service last year. But Mr. Aubrey does not think that such a part does justice to the proportions of churches. He claims that since the free churches have half the worshiping people of the land, they should have a larger share in such public assemblies as express the religious thought and aspiration of our whole people.

There is sure to be much discussion of this claim, courteously but firmly made by Mr. Aubrey. Obviously the question of establishment is involved. So long as there is an established church, however that establishment is defined, it is hard to see how any service can be devised which is fundamentally different from the present order. After the war I remember how in the Albert hall the king attended a service of thanksgiving at which the late Dr. Jowett preached. That is another matter. When such a rite as the coronation has to be prepared, it is not easy to see how the traditional order can be varied greatly. Always granted an establishment!

* * *

As Britain Views the Passing Pageant

Geneva has so far proved better than we feared. The last humiliation has been spared us, *so far*—and Mr. Eden's speech was much more hopeful than we had expected. Indeed there are many who say, "If the government meant that, why did they not say it before?"

Sir Samuel Hoare on the Mediterranean situation was not much criticized here. Our people read between the lines and I think most of them agreed with the speaker. They will not surrender the Mediterranean to the control of Italy.

What precisely the agreement between France, America and Britain involves, only the experts can tell. And they only in part. But there is certainly an impression abroad that such an agreement marks a stage in the attempt to order afresh the affairs of the lunatic asylum which we call civilization.

* * *

New Book of Prayers for Radio Services

This week "New Every Morning" will be published by the B.B.C. It is a book prepared for use at the 10:15 short service of morning prayer which is broadcast on the national program. For some years the book used has been "When Two or Three," a book prepared by the Rev. Hugh Johnston, who was the first to take this service and brought to it his fine spirit. The new book carries over much from its predecessor but in arrangement and plan it has its own distinctive character. I am unable to speak of it impartially, since I was one of the small committee appointed to cooperate with Mr. Iremonger in preparing these services. There were five of us, the Very Rev. Francis Underhill, the dean of Rochester; the Ven. Leslie Hunter, archdeacon of Northumberland; the Rev. A. C. Craig, chaplain of Glasgow university; the Rev. Hugh Martin, editor of the Student Christian Movement press, and myself. It can be said that we spent much time and thought upon the selection of prayers and hymns; and many books of devotion (ancient, medieval and modern) were consulted. There is an ordered course of thought in the arrangement. Each service begins with worship or praise or thanksgiving, passing to prayer for the wider needs of humanity.

What manner of reception the new book will have cannot yet be known. But many listen to this service and find it a means of grace, and the new book is certain to find its way into thousands of homes. There will be many who will unite with the archbishop of Canterbury, who writes to commend the new book, in his prayer that all sorts and conditions of men may find in it "inspiration and guidance for their daily lives and help in communion with God, which is the highest activity of the human spirit."

* * *

Dr. Royden Upon the Call to Youth

Liverpool has just finished a Youth week. All the churches kept the week as a season in which to call their young people to Christ and his church. The Catholics, who are a strong people in Liverpool, held a demonstration on Sunday, when 15,000 were present; all their societies were there in strength and the ceremony was most impressive. The other churches, Anglican and free, were busy in their own borders, making their call to youth. At the close in the Central hall there was held last night a rally in which Anglicans and free churchmen united to call for consecration. The bishop was in the chair and the speakers were Dr. Maude Royden and myself. Despite the large hall, many could not get in.

Dr. Maude Royden made a deeply impressive appeal to those present to take in hand the practical tasks which are before Christian people in the present hour. She spoke of the gulf which separates the two generations today; the war robbed us of those who should now be leaders—those between our generation and the generation now setting out into life. Therefore youth is summoned, earlier than otherwise it would have been, to take a leading part in the saving of this mad world. She denied that there need be either poverty or unemployment. It is sheer blasphemy to lay such things to the charge of God. She set before us a vision of a world from which disease and want would be banished if mankind be set free for other conflicts and other adventures. At the close she called for con-

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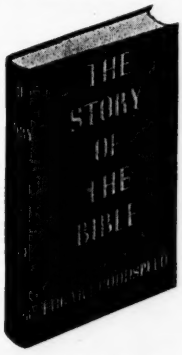

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secration to this end, and she ended with the beautiful lines:

For oh, the Master is so fair,
His smile so sweet to famished men,
That they who meet him unaware
Can never rest on earth again.

Then the bishop, who is a perfect chairman, closed the meeting. But before it ended we said with him a prayer, simple and short, in which we dedicated ourselves once more to that Master.

* * *

The Case of the Untouchables

The case of the untouchables in India is discussed with authority by Rev. William Paton in the Spectator. Mr. Paton, it will be remembered, has had first hand experience of India as secretary of the National Indian Christian council. He outlines the correspondence, already familiar to readers of The Christian Century, between Dr. Ambedkar and Dr. Moonje. He regards the proposal that the untouchables should become Sikhs as "wholly absurd." "Who can imagine the Sikhs—as clearly marked and racially distinctive a people as India contains—embracing 50 or 60 millions of 'neo-Sikhs'?" He adds that these untouchables are clearly on the move, and of this Dr. Ambedkar is more a symptom than a cause.

Before Dr. Ambedkar made his pronouncement that the untouchables would leave Hinduism the Indian Christians had launched an evangelistic movement. "The duty of the Christian forces is plain. In no case will they or can they be party to a sort of gigantic auction of souls." The untouchables in an increasing number will offer themselves to the churches to be taught. The churches and the missions will go on steadily with their work in India offering the gospel and showing in the practical ways of education, medical help and social betterment what is meant by the love of Christ. They will have to face movements by groups and communities and not only by individuals. This will strengthen the case for Christian union in India.

There is a widespread interest in this matter. On Oct. 8 Bishop Pickett, who has made so thorough an investigation into mass movements in India, will speak in London on the whole subject with the archbishop of Canterbury in the chair.

* * *

And So Forth

A contributor to the journal, the Fascist, which has nothing to do with the party of Sir Oswald Mosley, was sentenced last week to six months' imprisonment for being concerned in the printing and publishing of libelous statements against the Jews. Among other things the prisoner had resurrected the hoary old lie about Jewish ritual.

In Manchester it is reported that there has been a strong rally to the ranks of orthodox Judaism. The observance of the Day of Atonement last Saturday made that clear. Rabbi I. Abrahams, in preaching on that day, pleaded for idealism, which is the only practical way of life. "Idealism means vision; idealism means justice."

Two pastorates of great interest to London are beginning this autumn. Rev. Donald Soper goes to Kingsway hall and Rev. Leslie Weatherhead to the City temple. Both are Methodists and both come to their new work not unknown either in the churches or in the worlds outside the churches.

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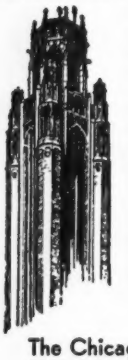

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The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Back to Nature

(Jed Prouty, Shirley Deane) (Fox) Another picture in the elementary series "Educating Father," rather better than average. Homely, wholesome fun over a hectic trailer trip in picturesque country taken by father and irrepressible family. Mild crook adds mild romance.

For A: Fair. For Y: Amusing. For C: Amusing.

Easy Money

(Onslow Stevens, Kay Linaker) (Grand Natl) Supposedly an exposé of the crooked racket in fake accidents and court collection of damages by shyster lawyers. Lively enough, but second rate cast, banal dialogue and crude thrills make it a cheap production.

For A: Mediocre. For Y: No. For C: No.

Gypsy Baron

(German production) Colorful, well-done story of peasant and gypsy life in 18th century Hungary, with fair English titles and delightful Strauss music. Hinges on buried treasure of noble family exiled from their castle. Lively action and romance when scion returns.

For A: Good of kind. For Y, C: Little interest.

Ladies in Love

(Young, Gaynor, Bennett, Simon) (Fox) Three girls of different backgrounds and ambitions start after careers. Three varied romances develop until fourth girl appears to complicate matters, and the three end the film by heading back for home. Little unity or charm.

For A: Hardly. For Y: No. For C: No.

Libeled Lady

(Powell, Tracy, Harlow, Loy) (MGM) Lively, sophisticated, continuously amusing newspaper-high society comedy, smartly done by able cast, dialogue clever aside from wisecracks. Hilarious efforts of two men to ward off libel suit complicated by two girls. Perfect "box office."

For A: Very good of kind. For Y: Better not. For C: No.

Murder with Pictures

(Lew Ayres, Gail Patrick) (Para) Complex and confused excitement over sev-

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eral murders. News cameras, cops, villains, suspects, and smart-aleck hero and heroine result in sort of solution. Uninspired dialogue, wisecracks, clumsy narrative and cheap touches help little.

For A: Mediocre. For Y: Hardly. For C: No.

Thank You, Jeeves

(Arthur Treacher, David Niven) (Fox) Crazy slapstick farce, with little of the Wodehouse original, full of hokum, archaic thrills and stock laugh-devices, but Treacher's role as valet to whimsical hero is redeeming feature. Decidedly different and amusing.

For A: Good of kind. For Y: Amusing. For C: Amusing.

Wives Never Know

(Boland, Ruggles, Menjou) (Para) Typical Boland-Ruggles farce comedy. Married happiness interrupted when social "philosopher" convinces them that Charlie should be bad so Mary can forgive. Deft comedy, bordering burlesque and ending in regular "chase." Amusing domestic travesty.

For A: Amusing. For Y: Mature. For C: Little interest.

Best Recent Films for Family:

Gentle Julia
Charlie Chan at Racetrack
China Clipper
Star for a Night
Swing Time
Educating Father

Films of Special Interest to Adults:

Gorgeous Hussy
Anthony Adverse
Nine Days a Queen
Ramona
Craig's Wife
Give Me Your Heart

BOOKS RECEIVED

The Right of Heresy, Castellio Calvin, by Stefan Zweig. Viking, $3.00.

Divine Adventurer, A Novel, by Karl August Meissinger. Viking, $2.50.

Poems for Daily Needs, An Anthology compiled by Thomas Curtis Clark. Round Table Press, $2.00.

There Go the Conquerors, by Basil Mathews. Round Table Press, $1.00.

There Go the Ships, by Basil Mathews. Round Table Press, $1.00.

Valiant Dogs, Great Dog Stories of Our Day, compiled by Frances E. Clarke. Macmillan, $2.50.

Dear Dark Head, An Intimate Story of Ireland, by Helen Landrith. Whittlesey House, $2.75.

Why Life Cracks Up, by W. Harry Freda. Revell, $1.00.

Messages to Modern Youth, by George A. Crapullo. Revell, $1.00.

Come Summer, by Virginia McCarty Bare. Longmans, $1.75.

Blue Nets and Red Sails, by Helen B. Preston. Longmans, $1.00.

Spending to Save, The Complete Story of Relief, by Harry L. Hopkins. Norton, $1.50.

Nursing as a Profession, by Esther Lucile Brown. Russell Sage Foundation, 75 cents.

Thunder Over Jerusalem, Poems of Justice, by Allen Eastman Cross. Association Press, $1.00.

Character and Christian Education, by Stewart G. Cole. Cokesbury, $2.00.

Are You an Evangelist? edited by Edwin Holt Hughes. Methodist Book Concern, $1.00.

Thus Religion Grows, The Story of Judaism, by Morris Goldstein. Longmans, $3.00.

A Correlated Curriculum, Report of a Committee of the National Council of Teachers of English, edited by Ruth Mary Weeks. Appleton-Century, $2.00.

The Great Russian Revolution, by Victor Chernov. Yale University Press, $5.00.

Popular Commentary on the International Sunday School Lessons, 1937, edited by Eugenia Le Fils. Revell, 90 cents.

Having a Party, by Louise Price Bell. Revell, $1.50.

He Dwelt Among Us, by Ralph Connor. Revell, $1.50.

Your Will and How to Write it, by Frank C. McKinney. Research Press, Ocean Grove, N. J., 25 cents.

Jacques at the Window, by Sybil Emerson. Crowell, $1.50.

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Nathaniel Micklem "The Aversion of Men of Taste to Evangelical Religion"

Henry Nelson Wieman "Faith and Knowledge"

Richard M. Cameron "Man's Work: Calling or Job"

Chester C. McCown "The Great Apostasy"

Robert M. Grey "The Consecrated Sword"

Charles Clayton Morrison "Is There a Catholic-Protestant Rapprochement?"

Guy W. Sarvis "The Missionary as a Social Changer"

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